

# THE GREAT SIOUX NATION

FRED. M. HANS



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Fred M. Hans

# THE Great Sioux Nation

BY  
FRED M. HANS.

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A Complete History of Indian Life and Warfare  
in America.

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## THE INDIANS AS NATURE MADE THEM

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Graphic Descriptions of the Social Life, Religious Superstitions, Habits,  
Traits, Customs, and Manners of the wild Indians Since the Time  
of their Discovery By Columbus, Comprising the  
Authentic Accounts of Their Illustrious Leaders,  
Terrible Battles, Cruel Massacres, Dar-  
ing Exploits, Heroism and  
Marvelous Fortitude.

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VIVIDLY ILLUSTRATED.

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for the History  
and Understanding  
of Medicine**

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## PREFACE

This book is the result of my ambition to place before the public an *authentic* History of the Indians—in all their walks of life. I realize that the people have not only the desire but the right to know the facts concerning the wild race who inhabited the American continent long before it was discovered by the white man.

My vast experience, aided by unlimited access to government and Colonial records, has enabled me to portray the Indian in a true light in every particular; so that this volume may rank among educational works of the highest order, highly interesting and thoroughly instructive to young and old alike.

*Fred M. Hanson*





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## CHAPTER I. INTRODUCTION.



THE American Indian has been for centuries the subject of study and of romance, but on the origin of the red man history is silent. Until the origin of the human race has been scientifically agreed upon the only guides we have concerning the birthplace of the Indian race are through study of traditions, arts, language and antiquities, as had our ancestors over four hundred years ago.

To us America is a "new world," although prehistoric remains abound furnishing unquestionable proof that this is a very old continent; and evidence that it was inhabited by tribes and races in ages passed, far beyond remote Indian tradition and lost, as it seems, to scientific inquiry. Their tokens and weapons are our silent information that they were here and, apparently, long departed before the advent of the race found here by Columbus.

*Albeit;* to my mind the red man is an evidence of the unity of races. Savages all have something in common each with the other; nor has the civilized races so far outgrown their ancestry as to have cleared up every stain of their savage trait.

Perhaps the many Indian customs in common with the ancient Jews is an indication that the "lost tribes" have been



RED CLOUD, THE AUTHOR, SPOTTED TAIL, SWIFT BEAR, SITTING BULL.

found; neither does it appear unreasonable to assume that America was peopled from some early maritime nation beyond the sea. People went out to sea in ships before the foundation of Babylon, and there is no geographical reasons why the winds did not always blow as they now do, or why a succession of adverse storms should not have landed a ship-load of the ancient race upon this great continent.

Whatever may be the facts, in relation to the Indian origin, they are to me a blank, as they have been to all men before me, as well as to the red man himself; nor is it my purpose to dwell upon *theories* in connection with the *origin* of the race. My object is to portray the most minute and true account of his habits, religion, family relations, customs, mode of thought, social life, manners, dress, warlike inclinations, and character; with a thorough knowledge of all of his peculiarities and characteristics.

My study of the Indian has been under the most favorable circumstances; having been in contact with the most warlike tribes from the days of my childhood, and for many years in direct contact with the most unmerciful bands of the great Sioux Nation, who roamed upon the extensive western domain during my services rendered in behalf of the United States Government in subduing, bringing in, and holding those bold warriors under subjection.

In my negotiations for treaties with them, upon our wide frontier, I have hunted for Indians and have been much hunted by them. I have lived with them at their remote camps, in the beautiful valleys and in the most secluded mountain abodes of the wildest Indian regions. I have attended their councils of both peace and war; witnessed their various religious ceremonies; attended each and every kind of their dances; I have won the good will and confidence of many chiefs and warriors who have explained to me even their most sacred secrets in relation to their own individual "medicine," as well as having met them in unknown numbers of their greatest conflicts; and, in fact, my opportunities have been



extensive, exceptional, and unsurpassed, for acquiring a comprehensive knowledge of all the peculiarities in connection with those wild people.

In studying his religion I became acquainted with the internal qualities of the Indian, and it is now my desire to treat him *exactly as nature has made him*; with my mind entirely unbiased by undue admiration for the "noble red man" or prejudice against "the ignoble savage."

For centuries our ancestors have inflicted great wrongs upon



SCARLET ROBE, AGED 133 YEARS.

this race, nor is our own generation free from similar guilt. Therefore, in our picture of the great Sioux Nation, if we are called upon to delineate them as warriors reveling in blood, delighting in terrific scenes of slaughter, pillage and destruc-

tion, it must not be inferred that such is their intrinsic and necessary character.

The first authentic page in the sad history of these Americans opens with the morning of October 12th, 1492, when the wondering savages fled to the woods at the sight of Columbus landing on their native shore, *with a drawn sword in his hand*.

All aboriginal inhabitants of the western hemisphere are called "Indians." About one-half of their total number are known as the "Plain Indians." These tribes being inhabitants of the country between the Rocky Mountains and the Mississippi river and extending from the British Possessions on the North almost to the Gulf of Mexico on the South, until they have been driven to the summit of the mountain ranges, where they made their *final and most determined stand* in fighting for their native land and inherited privileges.

Sioux is the name of the most powerful and warlike tribe of Indians on the continent. These Indians are descendants from the Len-ni-Le-na-pe tribe. Still fresh in their tradition, handed down from father to son for more than two hundred years, is the treaty of their ancestors with William Penn, on the banks of the Delaware. As civilization forced them westward, they subjugated and confederated with less powerful tribes, until no less than thirty-five tribes and bands were united in the one, and are now all known as the Sioux Nation.

For centuries before the white man came to America, the Indian tribes, with vanity not solely aboriginal, each believing in its own superior power, were constantly hunting the scalps of the other. War was not only the passion but the pleasure of tribes occupying adjacent domains.

They have, until recent years, depended wholly upon the buffalo and other wild animals of the country for their food as well as for all other necessities and comforts of life, such as clothing, lodges and bedding, which are made of the skins.

In modern times these tribes became gradually forced under the direction and control of the white race, and, as their ter-

ritory was being steadily taken from them, the conflicts between themselves grew less frequent, although they did not entirely cease, their attention was called in the direction of the war waged against them by the common enemy of all. Thus,



CHIEF SITTING BULL.

the late battles fought by the formidable Sioux nation, after they had been "driven to desperation," without an avenue of escape, and having a larger supply of modern arms, were by



far the most desperate conflicts ever fought between the Indians and our United States troops.

In the year 1879 I began negotiations for the surrender of Sitting Bull, the medicine chief of the Sioux Nation, whose village was situated in Wood Mountains, near the head of Frenchmans Creek, north of the British boundary line. I remained at his camp, a guest in his own lodge, from July 5th to the 8th, and this visit was the beginning of the end of the



SIOUX BRAVES.

conflicts between our powers and the most daring warriors of the great Sioux tribe. The terms of surrender which Sitting Bull dictated to me at that time, and place, were, with slight modifications, accepted by our Government, and his surrender finally followed on the 19th day of July, 1881.

In the course of argument, and tending to show the general feeling between the Indians and the white race, Sitting Bull

remarked, among other statements in his speech to me, that he was "sure that the white race has always hated the Indians. Why should the Indians love the white race?"

The white man with a true perception of the character and disposition of the Indian can, and does, reason why the white race has always been regarded by the red man as a false and cruel body of invaders; and, by giving fair consideration to this feeling, he can more readily comprehend the injustice in the suggestion that "the only good Indian is a dead Indian," or of the vindictiveness in branding him as "treacherous, cruel and blood-thirsty, without the slightest cause for so being."

The savage is governed by motives and impulses as all other men. The bitter feeling, hatred and want of confidence, existing between the two races, was engendered through warfare lasting for centuries. Stories of unfaithful treaties, cruelty and wrongs, have been handed down by tradition, until they are second nature to the Indian.

I do not see wherein the Indian has always been in the wrong; nor have I yet perceived that the white man has always done just right. I cannot accept the suggestion, so frequently made, to "destroy the Indian by any and every means." This would be unjust.

We might recount the atrocities, treachery, cruelties and tortures of the wild Indians together with their savage customs; picture the numerous valleys illuminated by the burning homes of thousands of frontier settlers; attempt to name the endless number of his victims, and then ask ourselves the reason for all this ferociousness and cruelty. My answer to those less fortunate in their acquaintance with the facts is that the other side of the picture stands boldly before us with its almost equal injustice.

We should temper our power with the wisdom of justice as we enumerate the atrocities and cruelties of the "ignorant savage" in comparison with the crime perpetrated upon him by the educated and "all-wise" white race.

Indians have a most ardent love for "home," and the strong-

est possible attachment for their country. They are nomadic only within the limits of their own territory. Their permanent winter quarters, or camp grounds, are most affectionately cherished by all of the occupants, and no people could suffer



CHIEF JOSEPH.

more from "home-sickness" than does the Indian when forced to leave his home or friends.

By either war or treaty, the Indian has lost nearly every

acre of land which was desirable to him or valuable to the white man; and by the original constitution the red man was practically disfranchised.

Our relations with them have been governed chiefly through treaties, war and subjugation, and the records of broken promises extend from the Atlantic to the Pacific.

Many are the great fortunes made by enterprising white men through dishonest methods in the Indian trade, and by war these natives were driven step by step toward the setting sun, a doomed race, where they are now at the mercy of their conquerors.



## CHAPTER II.



THE religious rites of the wild Indians are of singular interest. Nor can any man correctly understand the Indian character until he thoroughly understands their religion.

We perceive in them fine feeling, loftiness of spirit, undaunted systematic cruelty, cunning, and fiendish treachery. Their religion is the key to the development of motives which animated their actions.

They love and venerate their God, not only as the direct author of all the good that comes to their lives, but as their sole refuge and defense against his malevolent power. They speak of him reverently as the "Great Spirit," and they feel and act towards him as an affectionate son towards his father.

Religion is the disposition of man to recognize some power entirely hidden from him and beyond his comprehension. The Indian is just as sincere in his religion as was ever the most devout worshiper of God, but he has no added moral code. Thus his religion teaches certain obligations to the "Great Spirit" which are most cruel and unjust to man—as the religious superstition of primitive man has always done.

Morality, the result of education, is higher than religion. It was taught in two simple commands, and added to the ten commandments, the Jewish code, by the Son of God, himself a Jew, more than nineteen hundred years ago. Yet, however

strange it may seem in this late day and age of enlightenment, people still differ more in their religious beliefs and superstitions than upon any other question before them.

The wild Indian has no conception of morals. The abstract terms "right" and "wrong" have no meaning to him. Whatever he wishes to do is good, and that which opposes him is bad. He will say it is bad to steal from an individual of his



WARRIORS PORCUPINE AND ANTELOPE.

own tribe, but to him the idea of it being "wicked," or a "crime," would seem grossly absurd.

The little Indian boy is taught, at his mother's knee, that he must steal from any and every tribe, or individual, except his own tribe or recognized friends; and that every white man or Indian of another tribe that he kills and scalps adds to his

happiness, not only through the respect bestowed upon him by his own people, but that it elevates him most highly in the sight of the "Great Spirit."

That inward monitor, called conscience, the result of moral education, is absolutely unknown to the Indian. He has always been just as religious as any Christian could be, but the



A CEREMONIOUS TORTURE.

idea of right and wrong never having been taught him, from a moral point of view, he has no understanding of the term "crime."

Indians believe that there is *one mysterious, invisible, and all-powerful "Great Spirit,"* who rules the earth and all things therein according to his will; that he is the author of all things, both good and bad; that he is the fountain of *love* and of *hate*, of *joy* and of *grief*, a mighty chief, as it were, who is the mysterious master of man, one and all.

They aver that he either loves or hates the inhabitants, at



his pleasure; that he is a true friend to all in whom he is well pleased, and gives them pleasure, victory and success in everything they do; but, on the other hand, all who incur his displeasure are punished accordingly by his all-powerful wrath



CHIEF HIGH CLOUD.

which is exerted against them, causing them pain, disaster, and even death.

They are sincere in their belief that the "Great Spirit" can, under proper influence, be made the strongest possible friend



and assistant to all mankind; that, under reverse influence, he might be aggravated to the extent of becoming the worst possible enemy, and that, under slight provocation, he simply treats the Indian with such indifference as to take no notice of him.

They are very decided in their belief that the "Great Spirit" is the supreme ruler in this life only. They have faith in immortality, and life of the soul after death, but they firmly insist that the power of the "Great Spirit" is not extended to the "Happy Hunting Grounds."\*

They believe that the condition of man after death does not depend on the will of the "Great Spirit," or even upon his own conduct in mortal life; that the power of the "Great Spirit" is restricted entirely to pleasures and sorrows in this life, and to the benefits and injuries of earthly mortals alone; that the "Great Spirit" is the mysterious one who knows the secret thoughts and hidden qualities of every man, and that he punishes the offenders for wrongs which are beyond the comprehension of the visible chiefs.

They say that the home of the "Great Spirit" is among his people, on earth; who, however, are utterly unable to see a being so mighty and mysterious, though all feel his presence. None but the most high expounders of religion are rarely permitted to hear his voice; that he communicates with his equal in power and mystery, who resides in the "Happy Hunting Grounds," in the sun; though he has no power in that land. Neither has the "Great Spirit" of the sun, or "Happy Hunting Grounds," any power in this land, the earth. Each is the grand ruler of mystery in his own country.

They believe that the wrath and vengeance of the "Great Spirit" can be appeased and lessened to a greater or lesser degree by various ceremonies, which are pleasing to his will; and to a greater degree by mysterious and more powerful influences called "Medicine."

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\*—The Indian name for Heaven.

They claim that the "Great Spirit" will, under entirely favorable treatment, such as the most pleasing ceremonies, burnt offerings and highly efficacious "Medicine," become so friendly towards the warrior as to make his person impenetrable by



CHIEF SATANTA.

the bullets or arrows of the enemy, deliver up the enemy for destruction, give him success in love, distinction in war, direct his arrow or bullet to its mark, protect him from all danger, provide food, warmth, pleasure, and all things pleasing and

comfortable. In short, he will assist the Indian in everything he proposes to do. If he contemplates the killing of an Indian, of another tribe, the raiding of a white settlement, the theft of a woman, or a horse, some grand hunt or fierce conflict with his enemy, the "Great Spirit" at once applies his ability to make his purpose a success.

Should he, for any reason, become a bitter enemy to the red



TWO OF CHIEF SPOTTED ELK'S WIVES.

man, his wonderful power of harm, in every capacity, is exerted against him. He is responsible for each and every disaster, privation, misfortune, pain and suffering. He guides the arrow or bullet off the mark, drives the game away, heaps sorrow upon him, and causes defeat, wounds and death. He makes the warrior's pony lame, he makes his women and children sick, he watches every opportunity to annoy the Indian,

and every disaster is attributed to the wrath and vengeance of the "Great Spirit."

Every Indian who meets with defeat in a conflict, who is unsuccessful in a raid, or has an accident of any kind, believes that his own "medicine" had failed to act sufficiently as a restraint against the vengeance of the "Great Spirit."

With the same earnestness that the white man prays to obtain favors from his God, the Indian makes "medicine" to obtain divine favors from the "Great Spirit." The same superstitious faith which actuates the Christian to carry a rabbit's foot, for "good luck," or to hang a horse-shoe over the entrance to his abode, as a charm against evil, actuates the Indian to carry his little bag of "good medicine" to stay the wrath of the "Great Spirit."

The Indians believe that certain animals, birds or reptiles have a salutary influence, more or less marked, against the wrathful power of the "Great Spirit" in favor of the possessor, and they frequently have forebodings as to the marvelous qualities of some one of these, or some part of either.

For instance, if the Indian should dream that to carry the foot of a bear would render him exempt from danger, injury or death in a certain contemplated adventure, such a dream would be considered purely sympathetic advice from the "Great Spirit," who, in his friendship, desired to protect him from injury, or death, as the case might be; and the Indian would lose no time in securing the bear's foot as soon as possible.

This done, he would not only feel himself perfectly safe, but he would be anxious and impatient for the dangerous adventure by which he might proudly experience the superior quality of a "medicine" recommended by the "Great Spirit."

The Indian assumes to understand his religion, and thinks he is just as intimately acquainted with the "Great Spirit" as our ministers assume to be with their God; and he verily believes that, whatever might be the "deeds done in the flesh," his soul will reach the "Happy Hunting Grounds" after



a few days' journey, unless he is scalped. He scalps his enemies to debar their souls from Paradise.

Scalping is a sacred religious ceremony. The Indian believes that by scalping the head of his enemy the soul ceases forever to exist—as does also the soul of a suicide—nor are the bodies of scalped warriors and suicides ever buried. As



SCALPING AND TORTURING THE ENEMY.

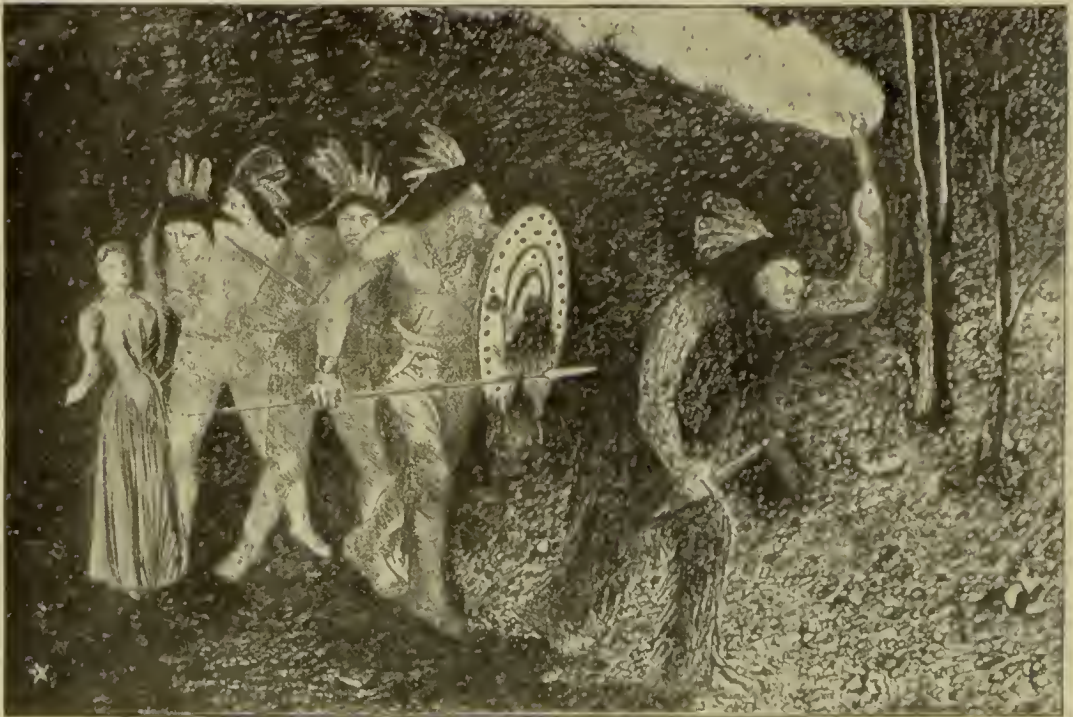
the souls no longer exist, the bodies are left for the wolves to eat.

Though all Indians are very anxious to scalp all their slain enemies, they are equally desirous of saving their own scalps—regardless of the moral lesson taught by Christ, to “do unto others as you wish to be done by”—which lesson, strictly observed, would insure peace on earth.



I have seen the most heroic display of Indian character in the reckless charges made by warriors, and many lose their lives in their efforts at carrying off the bodies of slain chiefs and warriors to prevent them being scalped, thus protecting the souls of their comrades from annihilation. This rule must be most strictly observed by all warriors, no matter how many fall by the wayside.

Faithfully believing in, and realizing the terrors of the exclusion of his soul from the "Happy Hunting Grounds," if



RAIDING PARTY WITH A CAPTIVE WOMAN.

scalped, the Indian prefers the suffering of any and every kind of torture that his enemies can devise, at the stake rather than lose his scalp. This is the nearest to *hell* that the Indian religion or philosophy has arrived.

In rare cases an Indian does not scalp his victim. Pursuant to his religion, a person slain by him and not annihilated by scalping, becomes his servant in the "Happy Hunting



SELF-TORTURE AND DANCING CEREMONIES.

Grounds." The scalp of a man who is known to the Indian to be a remarkably brave man, is seldom disturbed after death, as the red man is highly gratified at the opportunity of re-



serving for himself a servant so well renowned in this world.

Scalping seems to have been a custom of the Jews at an early period. An ancient record, in speaking of enemies slain by the Jews, says, "The skin was torn from the head." This may have some bearing on the identity of the Indians with the "lost tribes of Israel."

The Indian who takes his own life is not only regarded as a coward of the lowest order, but he annihilates his own soul. The body of a suicide is the most poisonous of all "bad medicine." No Indian dare touch it. No difference how friendly the "Great Spirit" might have previously been towards the warrior, as soon as he touched the body of a suicide his own "medicine" would be rendered void and ineffective, and he would thereby suffer pain and disaster, instead of friendly aid.

Every kind of torture, according to Indian religion, is pleasing to the "Great Spirit." Thus the warrior is actuated to all the horrors of self-torture in the sun-dance, as well as to torture his enemy at the stake, as a sacred duty in honor of the "Great Spirit."

The wound causing death and every mutilation of the body mutilates, and torments, the soul. A one-legged man has a one-legged soul. The blind man has a blind spirit. No one grows older after death. Time is no more. The young virgin, the stalwart warrior, the toothless squaw, and the puling infant, all remain as they die, forever: and a man killed in the dark dwells in darkness in the "Happy Hunting Grounds" throughout all eternity.

The Indian shoots the body of his victim full of arrows, cuts off the head, hands, feet, and rips it open, to forever torment the soul.

In this ceremony, the warrior acts as the medium of the "Great Spirit," who delivers up the enemy, whose "medicine" and conduct was bad and displeasing, for punishment by warriors who serve him with "good medicine" and pleasing ceremonies.

The primitive "Hebrew, following his faith, committed wholesale murder and burnt certain parts of his victims to ashes as an offering highly acceptable to God."

This furnishes us with another link in the chain of evidence that the Indian, who does the same thing, might be a descendant of the "Lost Tribes."

All disease, from the Indian point of view, is nothing more nor less than the manifestation of the wrath of the "Great



MUTILATIONS TO TORMENT THE SOULS.

Spirit." If he can be exorcised by the spiritual power of the "Medicine Chief," the patient will recover at once.

Indians have no Sunday, or Sabbath, nor any regular time for religious duties. Their women have no voice in religious affairs, their faith is governed by the "medicine men." The husband is "medicine man" for himself and family. Whatever he directs his women to believe is promptly accepted. What he orders them to do is carefully observed.

Almost every trapper and "Squaw-Man,"\* who lives with the Indians, is sooner or later converted to the Indian religion and superstitions; many of them making and carrying their own "medicine" with earnestness and good faith as does the red plainsman; nor would they undertake any journey, how-



SQUAWMAN AND HIS SIOUX WIFE.

ever trivial without a supply of "medicine." With good "medicine" they go away feeling sure of success; if bad, they stay at camp until they overcome the obstacle.

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\*—A white man who lives with an Indian woman.



### CHAPTER III.



HENEVER I have asked the Indian "who made the world?" his answer always was, "The Great Spirit made it."

Since no conduct of his own can avail him for good or bad, and feeling entirely dependent on the will of the "Great Spirit" for every success, as well as for the safety of his life, the Indian's most important concern is to find

some means by which the will of the "Great Spirit" can be properly controlled. To do this, he resorts to making "medicine."

The general rule for making "medicine" is taught each Indian by his father, or other relative, but each warrior must have some individual *secret ingredient* in his "medicine" suited to the peculiar superstition of the individual.

To decide upon this especial secret ingredient, the warrior is required to go alone to some thicket or other solitary place, and there remain some days in deep religious meditation of the all-important question of his life. When his vital power has become exhausted from hunger and thirst, he falls in a trance, during which the secret ingredient is revealed to him—perhaps in a dream.

Sands of various colors, certain plants, ashes from certain

portions of human beings, birds, animals or reptiles, bones, seeds or roots, varying with the superstition of the individual, are mixed with the specific ingredient, revealed to the warrior, and from the combination of colors, or some other peculiarity



LONELY SIOUX IN RELIGIOUS MEDITATION.

developed by the process, the Indian believes he has a "medicine" which will influence the "Great Spirit" in his favor.

The "medicine" is put up in small bags, made of deer-skin,

and tied in his hair, on his war-pony's tail, and on the necks of his women and children, if he has any.

If notable success follows, he thinks he has found the proper ingredient to overthrow the wrath of the "Great Spirit" suf-



"I HAVE SWORN," SAID SITTING BULL.

ficiently to glide safely through all dangerous adventures.

In the event that he should meet with defeat or injury in his purposes, should his wives or children become ill, or disaster of any kind befall him, he would say his medicine was

bad, and he would carry it far from the lodge and burn it in a hole in the ground, where it could not be found or touched, and again resort to solitude and starve himself into another trance, in quest of a superior special ingredient for a new and more fertile "medicine."

The Indian stands in abject awe of the "Great Spirit," and practices the utmost caution as an innovator. Being extremely superstitious, every success as well as misfortune, is attributed to the influence of his "medicine" on the "Great Spirit." The course of a snake in the grass, the howl of a wolf, the manner in which his pony carries his tail, the presence of certain flocks of birds near the lodge, or their flight through the air, each and every one has a spiritual significant meaning to him, which he interprets as signs of either good or bad "medicine."

A very strong religious superstition attaches to a scalp. It is sacred "medicine." As the white man makes solemn oaths and binding contracts over his Bible, just so the oaths and obligations made by Indians over and by means of a scalp are inviolable.

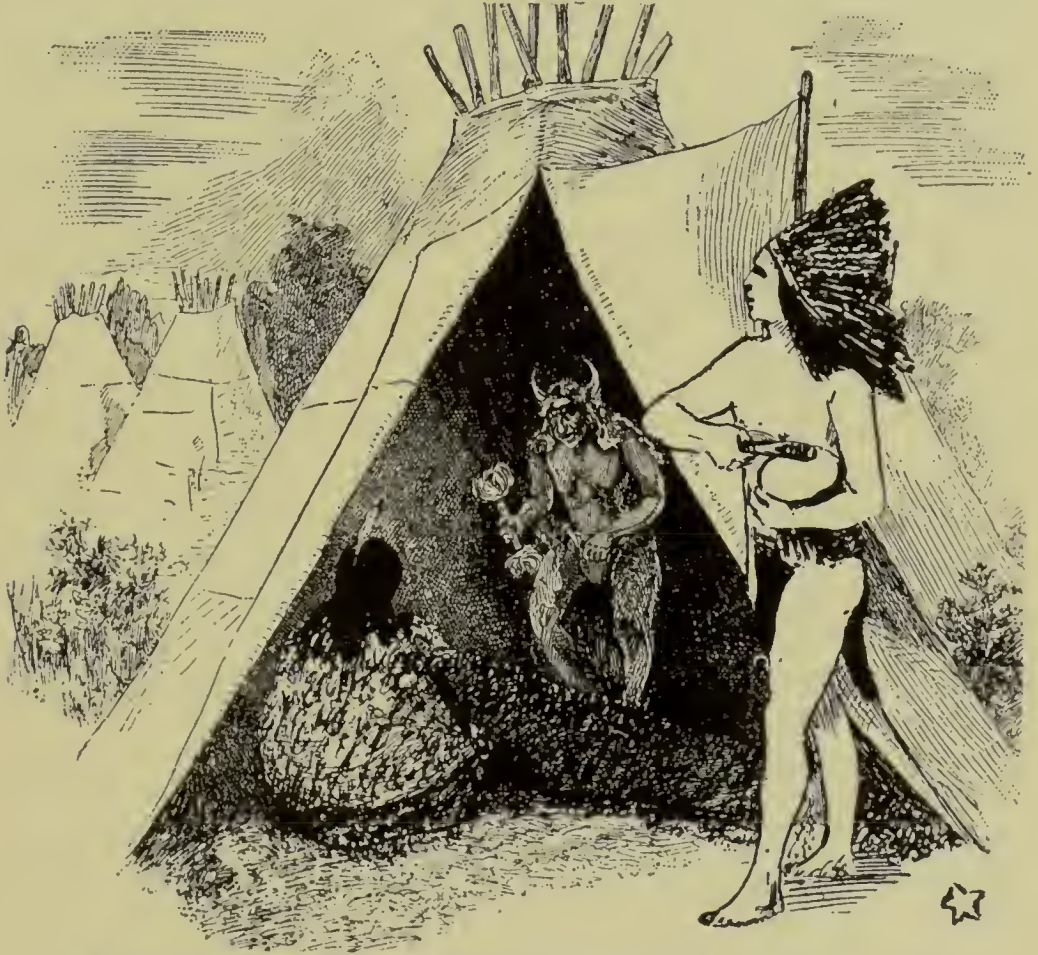
On the 8th of July, 1879, I was at the home of Sitting Bull, the "medicine" counselor of the Sioux Nation, where I had been for three days previous negotiating with him for the surrender of himself and his people to the United States Government. When I was preparing to depart, Sitting Bull invited me into his "medicine-lodge," where he took down one of his scalps, and stepping in front of me, took hold of my right hand, and passed the scalp lightly over the whole surface of my body, from head to feet. He uttered not a word, but all the while he looked towards his bundle of sacred tribal "medicine," which occupied a conspicuous position suspended in the center of the "Medicine-lodge," a little above our heads.

After about five minutes of this performance, he put the scalp away, and brought and gave me a small buck-skin bag containing about a thimble-full of "medicine." "Now," said he, in his own language, "I am your friend, as true as a brother, forever. I have sworn. And as long as you keep this



medicine, no man can kill you. It makes the Great Spirit your friend, and he will turn the bullets of the enemy away, and protect you from all harm."

Answering my query, he explained that the "medicine," which he had given me, was the ashes of fingers which had



INCANTATIONS OF A MEDICINE CHIEF OVER A SICK WARRIOR.

been amputated from soldiers in the battle of the Little Big Horn, three years previous; that the "Great Spirit" had delivered those soldiers (Custer's command), up to his people for annihilation, and that the "medicine" was, therefore, the more sacred.



When an unfortunate Indian lies in his lodge, tortured by smallpox, or burning with a dangerous fever, the "Great Spirit" is wreaking his vengeance upon him.

The "Medicine Chief" is called, because his "medicine" is the most effectual charm against the vengeance of the "Great Spirit." Whatever may be the ailment, the treatment is the same. No medicines are given. If the patient wishes food, he is fully supplied; but the anger of the "Great Spirit" could not be appeased, or his grasp loosened by the use of drugs or herbs, such as we call medicine. This the Indian calls "Pa-ji-lu-ta." Drugs or herbs are used only to heal wounds. Nothing is given internally. All internal complaints consist of varied punishments inflicted by the "Great Spirit," and can only be expelled by spiritual influences.

The medicine chief performs a mysterious ceremony over the prostrate form, and invariably orders him in the sweat-bath, where he is thoroughly sweated. From this he is removed to a bed of robes. The medicine chief then continues his incantations, and orders the tom-tom\* beaten by a lusty warrior directly over the head of the patient. This music is accompanied by the mournful howls of six or seven old women, and is kept up until the patient either recovers or dies. The treatment, as a rule, has a decided effect one way or the other in very short order.

The Indian prepares the sweat-bath by placing a number of stones in a pile, over which a fire is built and kept up until the rocks are very hot, some of them red-hot. The fire is then removed and a frame-work of poles is made around the hot stones, about six feet in diameter and perhaps six feet high. This is tightly covered with several layers of skins, closing every crevice.

The patient is then placed inside in a kind of hammock also made of skins, securely attached to the poles about two feet above the hot rocks. Water is then carried and poured on the heated stones, making steam which fills the enclosure.

\*—Indian drum; rawhide stretched over a wooden frame.

The patient is kept in as long as the medicine chief thinks best—sometimes a little too long for I have seen a couple of them taken out after they had been scalded to death.

Thirty years ago, when Chief Joseph and some three hundred of his people were being held at Fort Leavenworth, as prisoners of war, his little child, only a year old, became dangerously ill. Joseph secured the services of the best white



JUST OUT OF THE SWEAT-BATH.

physicians that the country afforded, but these doctors pronounced the patient beyond medical aid, and their services were dispensed with.

The Indian medicine chief then took the patient in hand. All day and night the tom-tom was beaten over the little one; and the mournful howls of several old women, accompanied

by the incantations of the medicine chief, made a furious combination of terrifying and unceasing music. The good judgment of Joseph was demonstrated, however, in the fact that his baby got well.



CHIEF BLACK HORSE.

The author, in all of his experience among Indians, has never seen an Indian take his own life, nor even heard an authentic account of suicide among them.

The unfailing faith of the red man in the annihilation of his own soul by self-destruction, prevents him taking his own life, no matter how anxious he may be to die.

I have seen many Indians, who, for their various reasons, preferred death to the conditions affronting them; but, instead of committing suicide, they resorted to influences of provocation by which the desired result was obtained without dying by their own hand. If sympathetic friends could not be persuaded to slay them, they provoked either friends or enemies by murderous assaults until they were waylaid by them in defense of their own lives.

Chief Black Horse, of the Sioux Nation, related to me a sad instance of this kind, in substance, that: In the year 1838, the "Great Spirit" became extremely angered at the Mandan Indians, and caused them to die by the hundred, from day to day, until all of the women and children of the whole tribe had perished in their lodges. Only thirty-seven of the men escaped his wrath by the efficiency of their "medicine." But they, too, preferred death after all of their women and children had been taken from them.

One of the survivors avowed that he could not endure his terrible grief, and that he would never eat another morsel of food; that he was determined to die, and go to the "Happy Hunting Grounds" to be with his wives and children again. He entreated his companions to kill him, but they refused, and they even fled from the horrible and ghastly scene, leaving him the only living creature in the village of death.

Though determined to die, he would not lessen his anguish by taking his own life. His motive in death was animated by his desire to be with his wives and children. To die by his own hand would, in his religious opinion, annihilate his soul, and thus exclude him from them forever. No one was left to offer a merciful death, and his alternative was to either live or brave the horrible death by starvation, and he chose the latter.



For eight days he lingered in his lodge beside the bodies of his own women and children, amid hundreds of lodges containing the dead of his relatives, and of his own tribe. Quietly and alone he wept, mourned, and defied the harassing torture of hunger. When he became faint, and almost exhausted, he staggered to his feet and gently covered the bodies of his wives and little ones with robes. Then laying his body down beside the group of sleeping clay, he lingered yet a little longer, and, at last, he died.

The other thirty-six survivors wandered about for a time, but their grief and condition also became unbearable, and they, too, sought refuge in death—but theirs was a far more merciful lot.



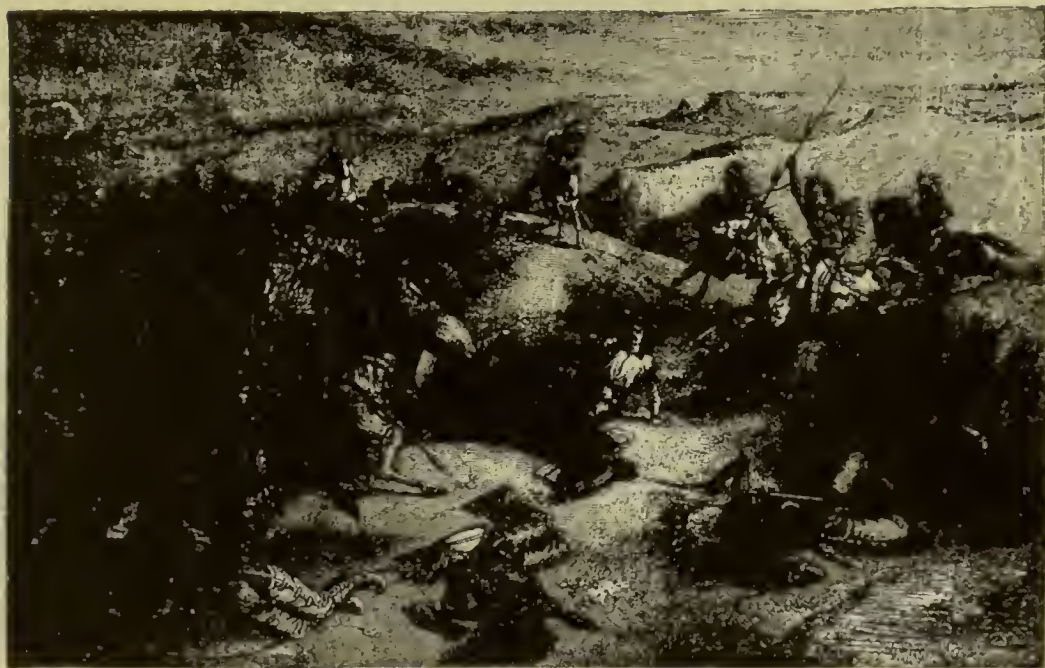
SOLE SURVIVOR IN THE VILLAGE OF DEATH.

“A few months after the loss of their people” (by small-pox, for such was the curse for which the “Great Spirit” was blamed), “the little band of thirty-six warriors attacked a large village of the Sioux, and calling to them, said: ‘We are Mandans. Our warriors are no more. Our friends are all dead. Our villages are in the hands of strangers. We will not, we cannot live,’ and, brandishing their weapons to provoke the Sioux, they were quickly set upon and cut in pieces. Not one of them escaped, and the *Mandans are no more.*”

I have seen a few instances where white men, who were

about to fall into the hands of Indians, have committed suicide, to escape the horrors of torture; but, in all of my experience, I have never seen an Indian, of any tribe, touch the body of a man who had taken his own life.

The bodies of General Custer's command were all either scalped or horribly mutilated and stripped of all clothing and arms, but the body of Custer himself was left untouched, even his sword and six-shooters were left upon him. Chief Crazy



THE SCOUT'S LAST FIGHT.

Horse, who commanded the warriors in the battle against Custer, stated to me that Custer died by his own hand. My own knowledge of the Indian religion convinces me that such was the truth.

Sam Cherry, a scout, who led a small party of soldiers on a short scouting expedition from Fort Davis, Texas, on October 31st, 1855, was set upon by about thirty Indians, who surrounded and killed all of his companions: but, being him-

self mounted on a superior horse, he dashed through the Indian lines and was making good his escape when his horse fell and broke its neck. The scout was then surrounded by the exultant Indians, whom he fought and held at bay until his ammunition was almost exhausted, whereupon he fired a bullet into his own brain to escape the horrors of the torture which he knew he would receive at the hands of his enemy. This baffled the Indians, and without touching the body, or the weapons, they fled from the scene.



A SACRED PONY.

Standing in such terror of the ill-will of the "Great Spirit," the Indians are almost constantly devising expedients by which they hope to turn aside a portion at least of his wrathful power. The more timid frequently put severe or ridiculous penances upon themselves. One man will cut gashes in his body, another will always spit over his right shoulder, another always sits down in a certain way, another one always takes things given to him in his right hand. Every warrior has



some peculiarity self-imposed by way of propitiation of the "Great Spirit."

They believe that the "Great Spirit" can in some instances be bribed into an act favorable to them, and when in extreme danger will vow, if permitted to escape, to consecrate a pony to his service.

These vows are always publicly and faithfully carried out,



CHIEF SPOTTED TAIL.

and the consecrated pony is ever afterward a sacred animal. I have seen a great many of these sacred ponies, but the "Great Spirit" seems to have always gotten the worst of the bargain, for the animals are invariably the most worthless old nags in the entire herd.

Indians take very coldly to the white man's Christianity.



The only Christian denomination that has made any perceptible progress in their conversion is the Catholic; and this faith is nominally accepted by reason of the form and ceremony to which the red man naturally inclines.

I have known a great many Indians who professed Christianity, though I have never met one who would admit that he has really disregarded his ancient faith. He takes issue on the paradox that might is right, and he cannot be influenced to believe in anything so entirely inconsistent with his old and firmly established ideas.

Chief Spotted Tail, an Indian possessed of exceptionally fine intellect, once related to me his experience in connection with the "white man's Christianity." He said that he had once joined the Methodist church because a good man, as he supposed, came to him and talked him into believing it was the only certain source of saving his soul. This man went away and another one came, and argued him into the Baptist faith. Later the third man approached his camp, denouncing the other two churches, and declaring that the only soul-saving church was the Episcopalian; and he had finally decided that they had all lied, and that his own religion and manner of reverence toward the "Great Spirit" was superior in effect to any "white man's Christianity."

After the surrender of Sitting Bull, the greatly renowned Sioux preacher, I was at his camp near Standing Rock agency, one day, when a white priest called at his lodge and began to tell the famous expounder of the Sioux religion how to save his soul.

The old Sioux counselor said not a word until the priest asked him what he thought about it. He then said: "Your church is made up of women. You tell them pleasing things, and have a good time with them; but your talk does their souls no good. The "Great Spirit" don't talk, nor listen to talk. He must be influenced by sacred and mysterious things—'Medicine,' not women. Who would follow a woman?"

Thus, the proud Sioux turned away from the new religion.

## CHAPTER IV.



ACH tribe of Indians has its "Medicine Chief," who is not a physician, as his title implies, but the chief expounder of religion, and therefore the head counsel of the tribe—the supreme tribal ruler. He has unlimited control over the life and property of every individual of his tribe.

Each sub-chief is likewise the despot of *his* band, and the head of each family has the same unquestioned power over its members. Every man, chief or warrior, has the undisputed right to kill his own wife or wives at will. His women are his own property, and absolutely under his control.

If he kills the wife of another Indian, his superior in authority may, if he so desires, require him to pay for her with a few ponies. Should he kill a *man* of his own tribe, his superiors would have no cause for action against him, but any relative of the dead man would be justified in killing him in retaliation. However, the relatives, thus offended, may be, and they are in many cases, influenced by the slayer to take payment for the dead man in ponies, women, or other property, if he has any. If he has no property, he is sure to be waylaid unless he seeks refuge in some other tribe.

The tribal ruler must necessarily be of strong character,

with dignity and brains. He requires no especial knowledge of the healing art, for all disease is simply a manifestation of the ill-will of the "Great Spirit." His "medicine" is not drugs, but a charm, having a controlling power over the "Great Spirit."

He does not inherit the office, strictly speaking, although



MEDICINE CHIEF WHIRLWIND.

the son of a high chief is generally considered competent, and, as a rule, he succeeds his father. He must prove to his flock, however, that his "medicine" has the wonderful power to overcome the wrath of the "Great Spirit." In so doing, his are the most reckless dashes upon the enemy; coming away in perfect safety makes his claim good.

Any warrior who has had a long run of especially good suc-



cess (good luck), which is always attributed to the efficiency of his "medicine," is an influential man, accordingly, in his tribe; and he practices the art of expelling the vengeance of the "Great Spirit" from the sick to some extent.

When the "Medicine Chief" dies such a warrior comes forward claiming to possess the proper "medicine" to set aside the wrath of the 'Great Spirit,' and the opportunity is at once given him to substantiate his claim.



A CHIEF TESTING HIS NEW MEDICINE.

He must encounter the greatest dangers that a man could possibly survive, and his hairbreadth escapes must be so numerous and so marvelous that they can only be accounted for in the perfectness of his "medicine." That point conceded beyond all doubt, and his character being satisfactory, he steps in the coveted position by general acquiescence.



The faith of those wild people is clearly demonstrated. Any position won, and held, only by an endless series of reckless exposure to the greatest dangers has attractions for only those who place their every confidence in the spiritual power of their "medicine." After the warrior has glided unscathed through all dangers to the office of "medicine chief," it must, in his own estimation, be perfect, and the faith in it, of the fortunate possessor, is always supreme.

Socially the office of medicine chief, or priest, is a good one, highly prized by any ambitious warrior. He has all the wives he desires, a large herd of ponies, and maintains a highly dignified demeanor—suited to his sacred functions. He is the favorite with all the women of the tribe, who, also, have free and unrestrained access to his lodge, and from whom he constantly receives offerings most pleasing to his will.

The most renowned "Medicine Chief," or Priest, of the Sioux Nation, in late years, was Sitting Bull. Early in the spring of 1876 he proclaimed his discovery of the secret of making "Medicine-arrows," so miraculous in their charms against the wrathful power of the "Great Spirit" that no warrior who carried one could possibly be killed.

These life-preserving arrows were put through a most thorough test, not only by Sitting Bull himself, but they were distributed among a number of warriors who put them through a further test by dashing among the enemy time and again, and carrying off scalps in perfect safety. However strange it may seem, they met with such marvelous success that the fame of Sitting Bull's life-guards soon extended throughout the whole Sioux Nation. Warriors flocked to him from all parts of the Indian region, and many of them gave him as many as ten ponies for one of his arrows.

Thus, the fighting force flocked to his standard, and on the 25th of the following June his converts surrounded and annihilated General Custer and his whole command, on the Little Big Horn. And I have heard many of the participants declare



WARRIORS HASTENING TO SITTING BULL'S CAMP.

that "Not one warrior who carried Sitting Bull's medicine-arrow through that conflict was killed."



Indians, almost all, have some knowledge of simple herbs in the treatment of wounds; so that the medicine chief is sent for only in cases of alarming disease. There is always some old women who do the howling in ordinary cases of illness.

There is in each tribe a mysterious material "something" which is loved, venerated, and held in sacred awe, called the "tribal-medicine." It is the "thing" by which the "Great Spir-



A MEDICINE WAR-SHIRT.

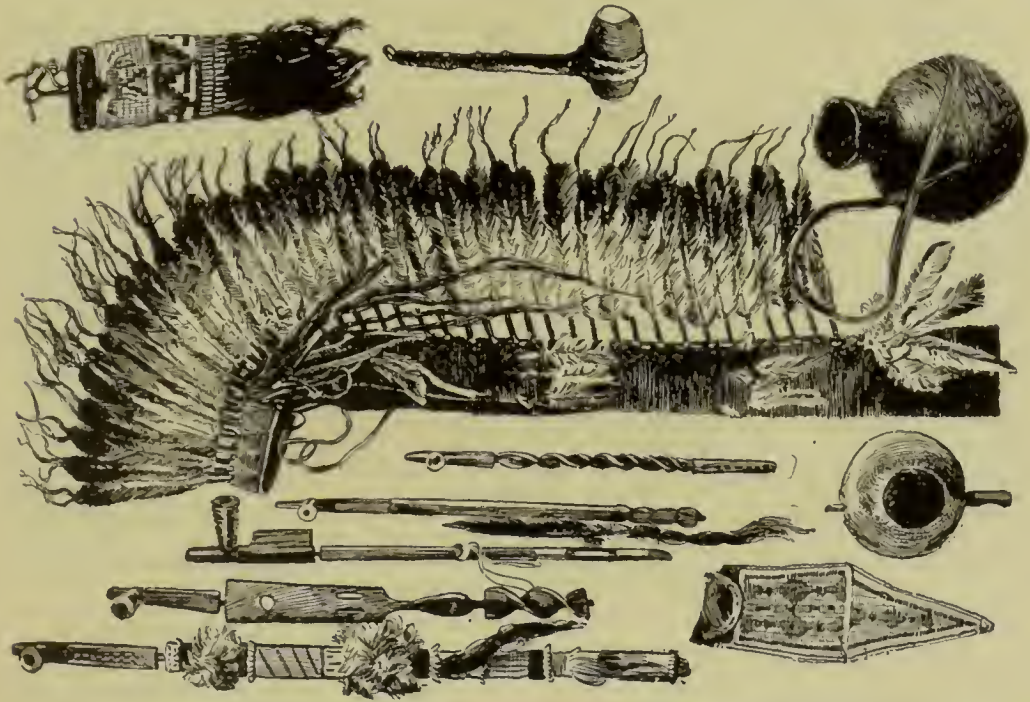
it" manifests good will to his people; and the center around which all religious ceremonies are enacted. No evil could approach it.

This tribal medicine is changed from time to time, at the discretion of the "Medicine Chief." The Sioux have at present the "medicine war-shirt," made after the style invented, and with ceremonies inaugurated, by their "great medicine chief," Sitting Bull, in the year 1890; over which that chief-

tain lost his life, on the 15th of December, in the same year, by thus inciting his converts to the strange ceremonies which the government feared might terminate in an uprising.

A few of those shirts are wrapped in a covering of stiff rawhide, wholly concealed from every eye, though all know what is in the bundle, and adore the mystery it represents.

The bundle of tribal medicine is always in the careful charge of the medicine chief, suspended in the center of the "medi-



SIOUX PIPES, WAR BONNET, TOBACCO POUCHES, WAR CLUBS, RATTLE AND WATER JAR MADE OF GRASS AND LINED WITH PITCH.

cine-lodge." In war and upon all extensive expeditions, it is carried by the medicine chief.

The pipe is a universal symbol among Indians. Nothing of importance is done without the smoking ceremony. Every council, religious ceremony, dance or conference, is opened with a smoke; although I have seen Indians smoke their pipes alone, as does the white man.

They have certain pipes for certain occasions or ceremo-



nies. The most sacred of all is the "medicine-pipe." Then they have the "peace-pipe," the "council-pipe," and a pipe for general use. Each pipe is sacred to its own purpose.

Indians, when disposed to have a conversation, habitually arrange themselves in a circle. One will fill and light a pipe, take a few puffs, pass it to the man on his left, who, after taking his few puffs, passes it to the man on his left, and so on around the whole circle. When the last man has had his smoke, the pipe is returned to the starter, not by handing it direct to him, but it must be passed from the left to the right



SIOUX FUNERAL PROCESSION.

around the whole circle, before it can be started again on its course of usefulness. No Indian would smoke a pipe that came to him from the left.

When a party of Indians are on a hunt, or even on the war-path, and one wants to smoke, all will dismount and seat themselves in a circle, going through the regular form. Each takes several long sucks, carrying the smoke into his lungs until his whole system seems saturated with smoke, then passes the pipe and lets the smoke issue lazily from his nose and mouth.

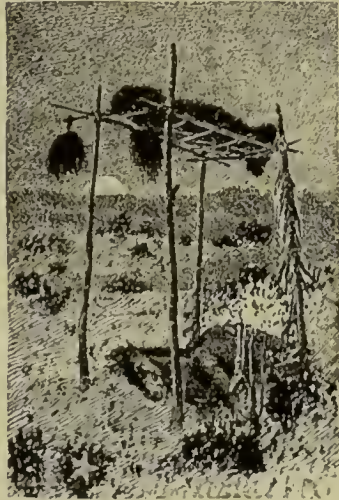
The Indian's faith in the "Happy Hunting Grounds" is ex-

tensive in the extreme. All persons, both sexes, good or bad, who die unscalped, will reach that "haven of bliss."

He has there the same needs and wishes as he had here. In that life there is no death. Ambition, love, passion and revenge are all there, and his future life will afford him more opportunities for the enjoyment of those appetites.

He expects to kill and eat game there as he did here, and to clothe himself with the skins of animals; for the spirits of animals, birds and reptiles are all there.

He needs arms and ammunition to hunt with, so the bow



THE BODY ON A SCAFFOLD.

and quiver or rifle and pistol, if he has them, are buried with him. He must have a small supply of food, some flint, or a box of matches, in his burial outfit.

His favorite pony must be led to the burying-place and killed, to also enjoy the beautiful pastures of eternity, and to bear his master in the chase, as he did here.

A very touching trait of Indian character is the universal desire to prepare the dead with a complete outfit for the "Happy Hunting Grounds." They are aware that the dead do not actually take the material articles with them to Para-

dise, but they believe that if these articles are left near the body, the spirit of the dead man can make use of the phantasms of those articles in the next world.

Immediately after the death of a chief, his squaws, numbering anywhere from one to a dozen, in unison set up the most furious revelry in demonstration of grief. They become perfect maniacs for the time.



AERIAL SEPULCHERS OF THE SIOUX.

Standing in presence of the dead body, they tear off their clothing, hack off their hair, slash ghastly, horrible and dangerous wounds in their breasts, arms and legs, without regard to consequences. Thus covered with blood, they wail, howl, and roll in the dirt, until entirely exhausted. However marvelous, death seldom ensues from these self-tortures.

The burial of the body always puts an end to the tortures, though the mourning is continued so long as the bereaved widows feel disposed to wail. At any time, day or night, one



of the widows may proceed to the grave and give vent to her lamentations. At the first sound she is joined by the other widows, and usually by some other sympathetic women of the tribe, who keep up the howls until all are tired.

However long the person may have been dead, a squaw of the tribe rarely comes within sight of the grave without setting up a good howl. This right is conceded to the women, but cutting and slashing one's self is a manifestation of grief only permitted to close relatives of the dead.

The death of a son, unless killed in battle, forebodes the vindictive displeasure of the "Great Spirit" toward the father. The parent not only mourns the loss of the son so dear to his heart, but to this anguish is added the superstitious dread of future persecution by the "Great Spirit." The tortures tormenting his brain cannot be displayed in words. His "medicine" has failed him, and he hacks off his hair, seeks a lonely spot and besmears his head with mud and filth, day after day, for two or three weeks, until induced by his friends to come into his lodge and clean up.

A son killed in a conflict, and *not annihilated by scalping*, goes direct to enjoy an eternity of youthful pleasure in the "Happy Hunting Grounds," and there is nothing to mourn for on his account. The wrathful power of the "Great Spirit" was really aimed at the father, whose "medicine" was exceedingly good and turned it aside.

The dead wife receives the honor of a tree-burial. The bereaved husband deeply feels his loss, but he recognizes in her death no displeasure of the "Great Spirit," and fashion debarring him from sentimental display, he simply mourns with a mitigated grief. A young girl is chiefly mourned by her mother.

When the body is to be buried, a number of eligible burial sites are selected, the relative merits of which are discussed and decided upon by the general council. It must be a good strong tree, with large branches and sheltered somewhat from the terrific windstorms of the plains regions. It must be suf-



ficiently distant from any favorite camp-ground as not to annoy the occupants by the disagreeable effluvia constantly arising from the remains.

This selection made, a number of small poles are cut and bound to the branches of the tree, forming a platform upon which is spread grass, rushes or leaves, and over these is laid one or two buffalo-robcs. On this bed the corpse is disposed, usually lying on the back, but sometimes in a sitting posture.

The face is painted in the best style known to Indian art. The "medicine-bag," used in private devotions of life, still clings to the neck or in the hair; and the remains are dressed in the finest apparel and trinketry obtainable; for the spirit must make as good an impression as possible on arrival in the "Happy Hunting Grounds."



BODIES DEPOSITED IN SITTING POSTURE.

By the side is placed the "Totem-skin." On the lance or the shield are fastened all the scalps taken in life. Bow, arrows, rifle, pistol, and a full supply of ammunition, in fact any article of use to the Indian in life is buried with the body.

A buffalo-robe is then placed over the corpse and securely fastened to the branches of the tree. Streamers of red and white painted skins are tied to the tree to frighten away wolves and other animals or birds which might venture to disturb the remains.

All scalped bodies and those of suicides, having no souls, are left unburied wherever they happened to fall.

## CHAPTER V.



THE Indian is an able master of all branches of education required to the comfort and safety of his wild life, and I perceive in him the capacity for a higher order of education.

Almost all warriors speak well, many of them eloquently. The faculty of speech-making is more universal among Indians than among white people; nor can any im-

portant question be decided without a vast amount of verbiage in council assembled.

Each warrior sounds his own trumpet, regardless of modesty. He is required to address his own people, in council, upon all questions and contested points pertaining to the Indian policy. He, therefore, spends a good deal of his time in the preparation and elaboration of the matter of his speech; some warriors thus educating themselves into a high degree of oratory, ability and influence.

Let us not forget the Indian as a grand study of human nature, as a true child of nature, and as the grand specimen of man in his native simplicity, in whose oratory we perceive the most perfect emblem of his glory and of his intellect.

We commune with him, we hear his grievances, we understand, appreciate, and realize his injuries; but the iron encase-

ment in which the red man fortifies himself, impenetrable at ordinary moments, is laid bare in the council-lodge. The genius of eloquence bursts asunder the bands of custom, and the native American stands forth accessible, legible, and natural.

We should pause and reflect for a moment—a wild people—uncultivated, but intelligent and sensitive—with purity of idea, with energy of expression, ready fluency and imagery, ex-



AN INDIAN COUNCIL

quisitely delicate—now soaring to the sublime, all united to rival the efforts of any ancient or modern orator—Who would anticipate eloquence from an Indian?

The wild warrior rises in the council-lodge and addresses those who bore the same sacred marks of title to fame and chieftainship. The dignified stature, the easy repose of limbs, the graceful gesture, the dark speaking eye, excite equal admiration and expectation.

I have the record of a great many of the speeches made by



Indians in council assembled. In them there is such a rich and varied strain of all the characteristics of true eloquence that I regret my neglect to preserve many others, at opportune times.

Home attachment is a very conspicuous trait of Indian character, though, on rare occasions, an individual, or small party, will make long journeys for the purpose of exploring the country or to visit some friendly neighboring tribe. Land-marks once noticed by him are seldom ever forgotten. He is especially patient, self-reliant, and enduring; and his instinct



SQUAWS BOAT-RIDING ON THE ROSEBUD RIVER.

in traveling over an unknown region by night is simply marvelous.

I have known a few individuals among the Sioux who were addicted to solitary wanderings, and who made extensive journeys from pure curiosity and love of adventure. Among these, I will mention "Ma-ni-Wan-ji-dan," interpreted "Lone-Wanderer." He was renowned as having a more minute and



extensive personal knowledge of the North American Continent than any other man.

When I made his acquaintance, thirty years ago, he was then eighty years of age. He was fond of telling of his adventures, and it was my especial business to hear them.

He told me that, at the age of eighteen, when his people resided on the banks of the Mississippi, within the limits of the



LONE WANDERER.

then recently admitted state of Illinois, he conceived an intense desire to see the Ocean. There were too many white people towards the East, and he decided to go West. He traveled on foot, entirely alone, and found his way to the mouth of the Columbia river. He then went South along the Pacific coast until he came to a country occupied by Mexicans.

As these people treated him kindly he remained some time among them; in the meantime wandering as far south as the City of Durango, and learning to speak their language sufficiently to make himself understood. Passing through Texas, he returned to his people after an absence of three years.

This was, he thought, the longest continuous journey he had ever made, though he later visited the City of Mexico,



LONE WANDERER ON THE YELLOWSTONE.

and in repeated journeys, he crossed and recrossed the vast expanse of wilderness, until he seemed to know every mountain and stream west of the Mississippi river. His knowledge of the whole country was so clear that he could not only travel himself with certainty, but he could instruct others with unerring precision as to the route of travel. His brain seemed

to be a vast reservoir of landmarks, sequently arranged, ready for use on journeys in any direction or any distance.

A very admirable quality possessed by the Indian is his endurance of pain and suffering of any and every kind. Custom has made endurance and patience, both naturally allied, the exponent of every manly virtue, or "Patent of Manhood." He who subjects himself to the most excruciating torture without the slightest expression of pain is held in the most high esteem by his comrades and the tribal rulers, regardless of his other qualities.

I have observed, through careful study of the Indian character, that every manly quality possessed in him is the outgrowth of either one or both of these traits. His skill and success as a warrior, as a hunter, or as a thief, his submission to wrongs, starvation and outrages, all are due to his patience and endurance. His disposition to torture his enemies is to some extent the reflex of curious pride in bearing those tortures himself without flinching, as well as his cruel custom of so reverencing the "Great Spirit."

The Indian is by nature jolly, mischief-loving, and full of fun of any and every kind. He is fond of telling or of hearing exciting stories, rousing the midnight echoes by laughter, yells, and shrieks.

When vaunting his exploits in love, war, or the chase, he will talk himself into intense excitement. The women and children listen with delight to his vulgar boasts, and applaud his every indecent jest.

The Indian village, safe from all danger of the enemy, is a perfect den of hilarity for all the occupants, old and young. The winter nights are largely spent in dance and love-making, not unfrequently from dark until daylight, and the laughter, whoops and yells, of the warriors can be heard for miles around.

When negotiating treaties with the wild Indians, I have often located their remote camps, or villages, by listening for the general uproar during the night-time. This is also the

most safe time to approach their villages. Indians, by their religious beliefs, will very seldom attack even a lone man in the night, for if one of their party should be killed after dark, his soul would forever wander in darkness in the "Happy Hunting Grounds."

Indians, like the ancient Jews, have no surnames. They identify individuals as one or the other of a certain tribe, as



A TYPICAL SIOUX VILLAGE.

the Jews identified certain individuals as belonging to one or the other of the twelve tribes.

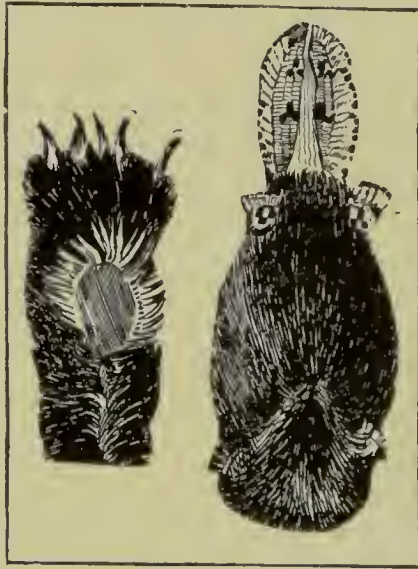
Each tribe of Indians has a "Totem." It is the "coat-of-arms" or "title-of-honor" of the tribe represented by it.

The "Totem" is made by stuffing the skin of an animal, bird, or reptile, according to the selection of each tribe, and ornamenting it with beautiful and richly colored feathers,



beads, and bear or eagle claws. It is then fastened to a staff and stuck up in a conspicuous place either inside or in front of the lodge occupied by the tribal leader. On grand occasions the "Totem" is carried in the hand by one of the party represented.

When tribes have split up into small bands and lost all tradition pertaining to relationship, by having the same kind of Totems, indicating the common descent, these bands, as soon as they come in contact, recognize relationship to each other; which is duly respected, unlike animals, of the lower order,



SIOUX TOTEMS, OR COAT-OF-ARMS.

mating with parents, brothers and sisters, the Indian has just as high regard for his relatives as the white man does.

Some Indians are named by their companions and others name themselves. The male child is called by some diminutive name, applicable to the affection of the father, equivalent to the "Toodly boy" or "Tootsie-wootsie" of the fond white parent. At the age of six or seven years, the boys are nick-named by their companions, either in admiration or derision, to apply to the character of each.

After his initiation as a warrior, the Indian has the right

to name himself, and it is customary for warriors to change their names from time to time after each successful raid or thieving expedition; each change being expressive of his own importance in the exploits.



LONE WOLF, A DESPERATE SIOUX WARRIOR.

Their names are, as a rule, intended to express some action or situation, and are adopted to some real or fancied resemblance of the actor to the known habits of animals, birds, or reptiles, with which they are familiar. Thus, a warrior

who has stood his ground in a fierce conflict and mastered his enemies, names himself "War-ank-xi-ca-Najin," in English "Standing Bear." One who makes a dash into the camp of his enemy and carries off a woman, calls himself "Warm-dikicizapi" or "War-Eagle." Another who in his lonely prowls about the village of the enemy, is successful at rapine names himself "Xunktokeca-Wanjidan," or "Lone Wolf."

I am acquainted with a great many warriors whose names are expressive of not only the action of each but also the color



CHIEF LITTLE WOUND ON WOUNDED KNEE CREEK.

of their individual "*medicine*." Thus; "Red Fox, Black Bear, White Eagle, Yellow Dog, Blue Horse," etc., etc. The first or color indicating his "*medicine*" and the later his action. Each warrior paints himself with the colors contained in his individual "*medicine*."

When the Indian changes his name it is for the purpose of gratifying his own vanity, and he some times meets with difficulty in having the new title adopted by his companions. In such cases he becomes the subject of ridicule by his com-



panions, on the ground that he has over-estimated his "great deeds" to which the new name applies. Therefore, one should not be surprised if a certain warrior told him his name was "Standing Bear" and his companions disputed him by claiming that his name was, more appropriately, "Stinking Bear." Indians usually have pretty good reasons for nicknaming the warrior who has over-rated himself.

If the warrior receives a wound, not fatal, he invariably loses his former name and receives another applicable to



SITTING BULL WAITING FOR A VICTIM.

the certain defect. Chief Little Wound received his name by reason of a slight wound in the knee, which he received during a conflict with the Crow Indians. The creek into which he crawled for safety was later named, by the Sioux, "Wounded-Knee" creek.

Perhaps the most unique title, applicable to the characteristics of an Indian, was that given to Sitting Bull, as related to me by himself with apparent pride and satisfaction. Beginning when only about ten years old, he made it an almost



daily practice to seat himself in some secluded spot near the camp of some neighboring tribe where he would spend the day at watching for every opportunity to capture the girls who chanced to come that way. Each and every girl thus pounced upon was outraged, no difference whether she was "roped," matured or unmatured: Hence the name "Sitting Bull."

Indian girls are named by their mothers. Some of them



SIOUX FALLS.

have rather fanciful titles. Many are lengthened by affectionate diminutives, but never changed as are the names of boys. When the girls become mated with men, in the manner which we term married, they do not take the names of their husbands or in any way change their names. There is no "Mr." or "Mrs.," nor anything in their title to indicate whether women are mated or single.

Nearly every river, creek, large spring, mountain or conspicuous land-mark, is named by the tribe occupying that part of the country. The names are almost always suggestive of some incident, peculiarity, or adventure; and, in the language of the Sioux, they are fanciful names. "Mini-Kata" is, interpreted, hot water; "Mini-haha" is waterfall; "Mini-Kaduza" is gushing-water; "Paha-Sapa" is the Black Hills;



WARRIORS BOAT-RIDING ON PONCA CREEK.

"Paha-Mibe" is a round hill; "He-Can" is wood-mountain; "He-oki-cize" is Battle-Mountain; "Wakpa-Ska" is White River; "Wakpa-Inyanzi" is the Yellowstone River; "Wakpa-Nica" is Bad River; "Wakpa-Hetanka" is the Big Horn River; "Wakpa-Sozatanka" is the Big Muddy or Missouri River; "Wakpa-Asanpi" is the Milk River.

The majority of these names are changed, or imperfectly

translated, when the government survey is made of the country. Thus our maps contain a profusion of "Boxelder-creeks," "Cottonwood" creeks, "Deer" creeks, "Lost" creeks, "Sand" creeks, and the other names that are likely to suggest themselves to the army-officers who have charge of the surveying parties.

Every white man of considerable importance and consequence, coming in contact with the Indians, is given a name suggestive of some personal peculiarity, or of his occupation. A Post commander is called "Tokapa-Tanka," which means Big Chief; the quartermaster is called "Tokapa-Nonxonna," or Mule Chief; "Ink-Paxda" is Bald Head; "Hekta-Paji." Hump-Back.

The title given by the Sioux to the Author is "Wicanhpi-Wanjidan," interpreted, "Lone-Star." The Indians claim that this name is suggestive of my characteristic in traveling over their country entirely alone, when negotiating treaties with them, and appearing at their camps in the night-time with the suddenness of a descending star.

## CHAPTER VI.



**I**MMEDIATELY after the Sioux baby is born it is enveloped in a piece of the softest dressed deer-skin, leaving only the little one's face exposed. The infant is then placed in a queer, coffin-shaped, cradle or case which is fastened together and laced up the front with strings. This case is made of raw Buffalo-hide, which is cut and folded when the hide is wet and

when dry it retains its shape.

The case is securely fastened to two wooden slats about thirty inches long. At the top of these slats two wide raw-hide straps are attached, and then all is ready for the mother to strap her baby on her back in true Indian fashion. Bringing the straps over her shoulders, she crosses them on her breast and fastens the ends to the lower end of the cradle on her back. This keeps the cradle from moving round and does not interfere in any way with the action of her arms while doing her work about the camp.

With but few exceptions, these cases are elaborately ornamented with beads and feathers. If the owner is the wife of a chief, her cradle is decorated with the finest and most precious furs and valuable ornaments, but the inside of the case is always the same simple raw-hide.



When the baby is one or two months old and the mother is at work in or about the lodge, the cradle is left standing in some convenient place in the lodge, or, when the weather is suitable, it is frequently attached to the branch of a tree, where it swings according to the velocity of the wind, and serves to sooth the infant.

The Indian woman is not a crank on cleanliness, so the baby is not removed from its cradle oftener than once a day



A SIOUX BABY-CRADLE.

for washing and dressing. The cradle is well adopted to the convenience of the aboriginal tribes, and it appears to be a sort of comfortable little nest for the child. I have often seen Sioux women dance half the night with their babies thus strapped on their backs.

The little Indian is so confined until it is about one year old; then, for about eighteen months, it is carried on its mother's



SIOUX MOTHER AND HER BABY IN ITS CRADLE.

back in a more simple way. Being placed well up on the back, between the shoulders, a large dressed skin is placed over the child and drawn tightly in front of the mother's neck, leaving only the fold in which the baby rides secure, and without noticeable inconvenience to either the mother or child.

When traveling on long journeys a child between the ages of three and four years is mounted either in front or behind its mother, or placed in a "wicker"-cage which is securely fastened to the lodge-poles, or "Travois," which is trailed along by one of the ponies.



AN INDIAN MOTHER AND CHILD.

At the age of about four or five years the Indian child is considered capable of riding a pony alone; but for a while, to prevent it falling off, it is securely strapped on some gentle pony which is then turned loose and follows the herd, as the camp is being moved.

I have often seen children of both sexes seated on top of packs in the most uncomfortable positions, but they always seemed to be entirely resigned, and they become excellent riders while yet very young.

Very soon after the "red infant" is born it is taught that crying is not to be tolerated under any circumstances. This is a lesson by the compulsory process. The moment it makes an attempt at crying the mother places the palm of her hand over its mouth and grasps its nose between her thumb and finger, holding on until the baby is almost suffocated. This treatment repeated at every attempt at crying soon teaches the infant the reasons why silence is the best policy.

Every Indian father prizes his children very highly. His sons are his especial favorites, and as soon as they are weaned



INDIANS MOVING CAMP.

they are taken from the mother, and become practically their own masters. They are their fathers' pets, pure and simple. They climb upon him, tumble over him, pull his hair, and play all manner of pranks on him, without the least apparent provocation to the old man. They grow up just as it happens, having no parental restraint no difference what they do.

However, the fathers and mothers neglect nothing to inspire their children with certain principles of honor, which they preserve all their lives. When they give instructions, it is usually



in an indirect way. The most common is to relate to them the brave actions of their ancestors or of their countrymen.

The young people are fired at these stories, and are never easy until they find an opportunity of imitating the examples they have made them admire. Some times, to correct them for their faults, they use tears, but never menaces. No person has a right to use compulsion in teaching a child its religious ceremonies or the customs of honor among his own people—



SCENE ON WHITE RIVER.

and this is as far as their honor extends, unless they see fit to pledge themselves to certain friends of other tribes or races.

The father's pride in and affection for his boys has no bounds. They are the fire of his ambition, and in their brave deeds lie the precious joys of his old age. He makes miniature bows and arrows for them, and, at the age of five or six years, some twelve or fifteen of the little fellows band together and roam over the country shooting at every bird or animal they can find.

After getting out of their cradles they are never put to bed until they go to sleep of their own will, and they are cognizant of everything going on in the lodge. They are quick to notice everything, and I do not hesitate in claiming that the Indian boy or girl of six years knows more about the possibilities of their future lives than does the children of white races at fifteen.

The children of Indians are debarred from nothing except



SCALP DANCE ON THE CHEYENNE RIVER.

the council-lodge. They hear and see everything said and done by their parents and even their neighbors. Virtue and vice are incomprehensible to them. They have no conception of right or wrong. There is no dread of punishment to restrain them from acts of fun or fury. They are by nature animals, surrounded by men great and renowned according to the scalps they have taken or the horses and women they have stolen.

Although the Indian children are taught that horse-stealing from other tribes and enemies is not only a fine art but highly commendable, yet they are taught a sense of honor, amounting to a most rigid rule, in their unwritten law, not to steal from individuals of their own tribe or friends.

The proverb that, "There is honor among thieves" applies more strictly to the Indian religion than to any other christianity; nor have I ever known of a case of theft by an Indian from his own tribe or recognized friends, except in cases of elopements. If he does, and can be apprehended within one moon, he is ordered by the "Medicine-Chief" to be put to death and scalped, so as to be annihilated both soul and body.

The children listen to the warrior's story as he steps in the circle of the scalp-dance and describes the conflict, and death of the enemy, in which the scalps were taken. They hear, in their childish pride, the warriors boast how they slipped stealthily upon the strangers, whom all children are taught to regard as their enemy, and the battles in which they were victorious as shown by the scalps with which the lodge is decorated; and the little urchins wait impatiently for the time when they too can so signalize their own courage and craftiness.

When these boys reach the age of twelve to fourteen years they can no longer restrain themselves from the most daring adventures in pursuit of fame. They then band together and roam over the country engaging in most desperate combats and making reckless attacks while stealing ponies from some neighboring tribe.

On returning from each of these raids one or more of the boys proclaims the required distinction to become a warrior, whereupon the chiefs and a number of picked warriors assemble in the council-lodge, and with utmost gravity hear the claims of the young candidates. Each with frantic gestures and excited speech proceeds in the recital of the special acts upon which his claim is based. Any conflicting statements by the candidates, which as a rule there is, are referred to their companions of the raid, whose statements are also considered.



The testimony being all in, the candidates, friends, and spectators, are excluded from the council which then proceeds to deliberate. As soon as decisions are arrived at, the names of all the honored ones are called out from the council-lodge door, or entrance, and they are informed of their enlistment, so to speak; after which each candidate is required to go out alone to some secluded spot and there starve himself into a kind of trance-condition to decide upon his own private "Medicine." Returning to his camp a full-fledged warrior, he is then eligible, whatever his age, to take unto himself a wife, or as many wives as he has property to buy.



SIOUX BOYS STEALING HORSELS.

The mother has control over her girls, what little she desires to control them, until they become young women. The father's interest in his daughters being simply from a revenue point of view.

At the age of ten or twelve years, almost without exception, the girls indicate a strong desire in the matrimonial direction, and very few are left single until they are sixteen; if they are, it is due to extreme homeliness.

If they are good looking, they are a sure source of considerable revenue as soon as they are old enough to attract the attention of the men; when they are sold to the highest bidder, unless they have previously become enamored with





BLUE BIRD, THE SIXTEEN-YEAR-OLD DAUGHTER OF CHIEF RED BIRD  
SOLD TO A FUR-TRADER FOR TWO WINCHESTER RIFLES.

some warrior and eloped. It will therefore be understood that beauty is the controlling feature in the value of girls to their father as well as in the eyes of the purchaser.

The little Indian girls are not unlike white children in their fondness for dolls. Their mothers make and dress the dolls with delicate taste and skill, and also make miniature "tipi's" for doll-houses; but at the age of eight to ten these dolls are discarded, and the girls attend all dances and social gatherings, and are very forward in carrying on the "hilarity" with the warriors.

At the age of puberty all dusky daughters, true to feminine instinct, indicate a general hankering for a husband, and the father, being anxious to realize their value, often sells a daughter to become the fourth or fifth wife of some old buck, when she is yet a mere child.

The marriage ceremony among the wild, or natural, Indians is simply a bargain and sale. The purchase price may be anywhere from one to a dozen ponies, dependent upon the competition.

All Indian women seem anxious to have children, and appear fond of them. Their maternal instincts are not to say highly developed, but they are inclined to be "motherly." Any infant, having lost its mother, is tenderly cared for by some of the "wet-nurses" of the tribe, and a young captive child receives the motherly attention and the tender affection of all the women in the tribe.

## CHAPTER VII.



THE ordinary habitation of the Sioux is called, in their own language, a Ti-pi; and comprehended in the English word "lodge." It is a conical tent, which is made of tanned skins from the buffalo, or other animals, and supported on a framework made of light peeled poles, which are spread out in a circle at the bottom, twelve to eighteen feet in diameter, and crossed near

the top, about twelve feet high.

The skins used for the covering are tightly sewed together with strong rawhide strings in the form of a cone, except one seam reaching from top to bottom which is held together by a lacing from the top down to within five feet of the bottom. This opening is the doorway. A robe is fastened above this opening and hangs loosely to the ground, except in stormy weather when it is stretched tightly over the opening and fastened by thongs at the two lower corners, closing the door as securely as desired.

This lodge is well adapted to moving; and, by persons accustomed to its use, it is easily and quickly pitched or struck. In pitching it, three poles are tied together loosely near the small ends, placed under the covering and passed through the top and raised upright; the lower ends are then

spread out. A rope attached to the top of the covering is thrown over the crossed poles. One squaw pulls on this rope while another widens the poles out at the bottom as far as possible, and puts in the other poles, one at a time, until the covering is firmly stretched, when it is fastened by driving wooden pins through slits into the ground on the outside, and the work is completed.



A TYPICAL FAMILY LODGE.

By its shape, the lodge is admirably adapted to withstand the severe wind-storms of the plains; and, with but little fuel, a small fire kept in the center makes it a comfortable abode for the Sioux family, no matter how cold the weather.

In taking it down the loose poles are taken out, the rope supporting the covering is loosened, the lower ends of the



poles carried to the center, and the covering, by its own weight, falls to the ground. No more than five minutes are required for two squaws to either pitch or strike the lodge.

Each lodge has a wing attached at the top to regulate the escape of smoke according to the wind. It is cut in the shape of a triangle. One side is sewed into one of the seams at the top of the lodge. The other corner, extending outward, is fastened to a light wand which reaches to the ground. This



A LONE SIOUX IN HIS WICKY-UP.

is used to shift the wing in opening or closing the draft on top as desired.

The lodge is usually ornamented more or less by paintings representing some of the achievements of the head of the family occupying it, and in some instances by paintings, considered by the warrior, efficacious against the wrath of the "Great Spirit."

The Sioux make another kind of lodge, a miniature affair, called *ti-pi-o-win-ja*, but known among frontiersmen as a "Wicky-up." It is used to sleep in when on hunts or marches.

Its construction is very simple. A number of small green poles are cut, the big ends sharpened and stuck in the ground, in a small circle, the smaller ends bent over and fastened together so that the frame is about four feet high. This is covered with skins which are tied fast and the little shelter is finished.

An Indian out alone on a hunt will build such a shelter, barely large enough to crawl into, to sleep in. When the

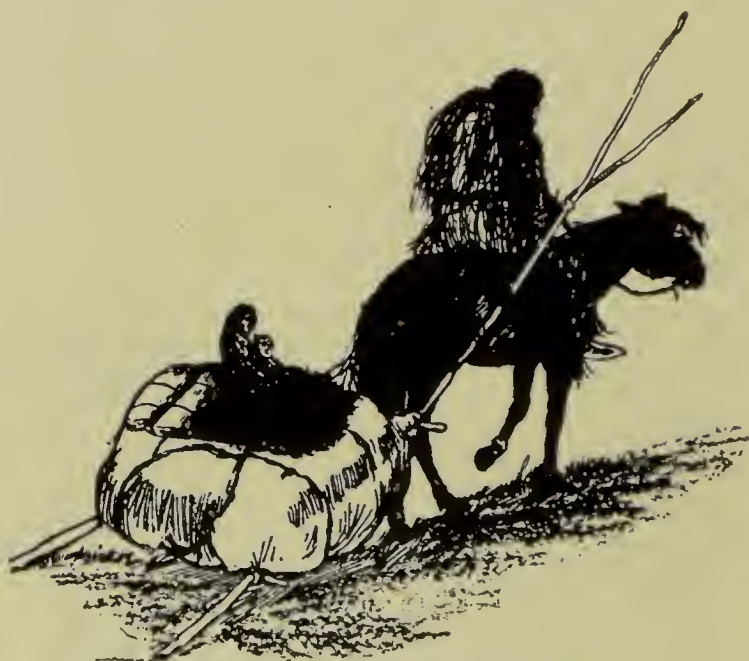


SITTING BULL'S LODGE, HIS FAMILY, THE AUTHOR, AND CUSTER'S  
TATTERED BATTLE-FLAG.

weather is cold he will build a small fire in the center of it, and curl himself contentedly around it. If the party consists of three or four, or a dozen, the wicky-up is built long enough to accommodate all of them. No Sioux will sleep out if it is possible for him to find something to make a shelter of this kind.

The Indian bed consists of buffalo robes and other skins, in sufficient quantity to keep him and his family warm. The skins of some smaller animals, such as the wolf, badger or fox, is stuffed with grass for pillows. The robes are spread out on the ground close to the outer circumference of the lodge. By night they are used to sleep on, and to sit on by day.

Each lodge contains the necessary beds, three or four rawhide cases, in which is kept the dried meats, clothing, valuables, and whatever finery the family has, one or two iron kettles,



SQUAW MOVING THE FAMILY LODGE.

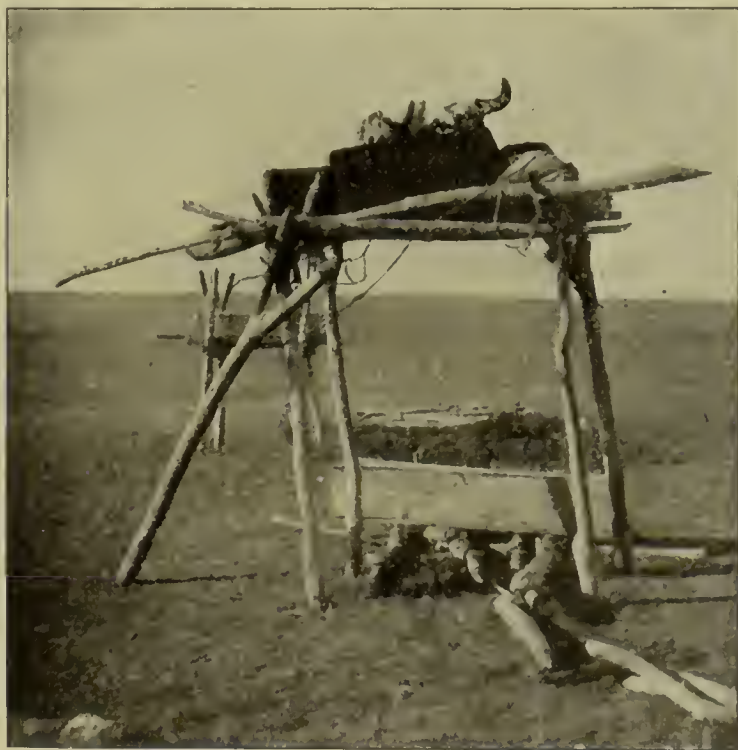
three or four rawhide water-pails, a few bowls of the same material, and a number of knives. The Sioux have no need for furniture.

There are no regular hours for meals. A kettle of meat is put on the fire, and when cooked it is taken off and set on the ground. The inmates gather round and help themselves with fingers or knives. Dried buffalo meat is used in lieu of bread. They are hospitable. All visitors are offered something to eat,

and are given the first chance at the pot; the family contenting themselves with what is left.

Every stranger, either white or Indian, is looked upon with suspicion. He may, however, by asking to see the chief, gain admission to any Indian village. Once inside its limits, he is treated hospitably, and, as a rule, is safe.

The Indian's wealth is in his horses. He has no desire for great fortune. He is satisfied with the things necessary for his family.



SIOUX GRAVES NEAR STANDING ROCK AGENCY.

In summer, and until late in the fall, the bands lead a nomadic life. Every few days everything has to be packed and unpacked, placed on ponies or travois and taken off again. The women who do this work gradually abandon all things which can be dispensed with. The clothing and small valuables are packed in rawhide cases, and are easily handled, but



all heavy and bulky stuff not actually needed is thrown away.

One of the causes of Indian poverty is the custom of fitting out the dead for their journey to the Happy Hunting Grounds. They must have the best clothing, and the most valuable articles of finery, even if the living go without. This religious superstition keeps many families impoverished in articles of value.



SIOUX VILLAGE ON GRAND RIVER.

The Sioux understands perfectly the art of selecting a camping place suited to his necessities. This task might seem easy to a novice, but I regard it as a test of a frontiersman. To select the best camp ground, even for one night on the plains, requires excellent judgment and consideration of possibilities possessed by only a few white men. A thousand questions

involving the comfort and safety of the party is decided in a few moments. The Indians invariably select the camp best adapted to their wants, according to the occasion. The party must not only take into consideration its own comfort, and that of its stock, but the dangers to which they may be exposed, either from human enemies or from the elements. A war party chooses other ground than would be selected by a hunting party, and each in making its selection, must combine its objects and intentions with surrounding possibilities.



FIVE OF SITTING BULL'S WIVES.

The Sioux select their camp ground in a valley, in the shelter of the timber and bluffs along some stream. There must be plenty of wood and water for the use of the families, and sufficient grass-range near by for the ponies. The council-lodge, the lodges of the chiefs and principal men are pitched in a circle enclosing a small space. This space serves the purpose of our "Public Square." With the council-lodge situated in the center, all announcements of orders and decisions of chiefs and council, notices of movements, and everything of public

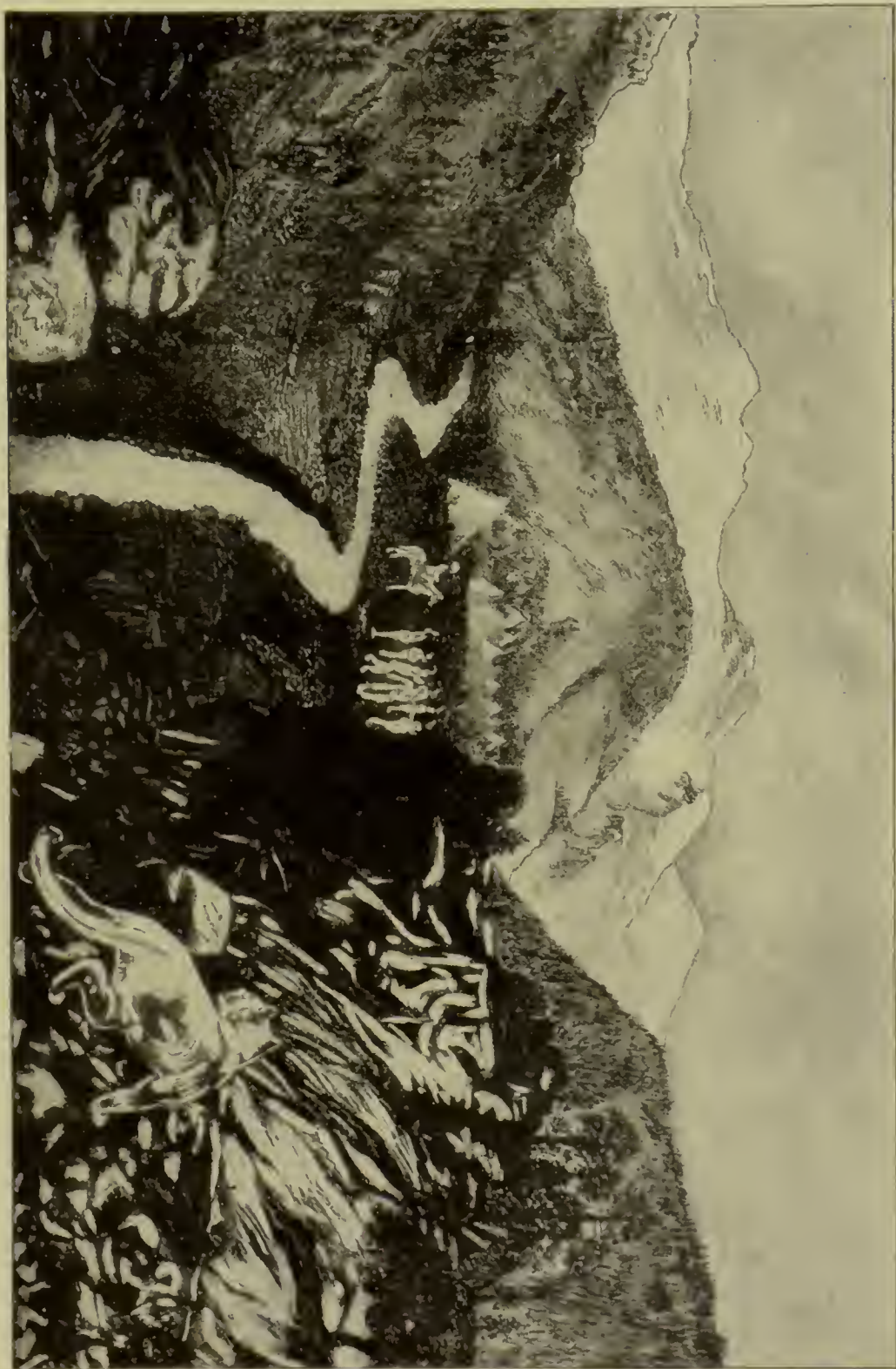
interest, are, by crier, made known from this place. It is also the loafing ground, the place for boasting, strutting, and gambling, as well as for horse trading, war and ceremonial dances.

Irregularly straggling away from this general center, and to the rear of the lodge of each chief, are the lodges of his followers, from the best ornamented buffalo-skin lodge to the least of the wicky-up style. They are pitched with reference to the ground, no streets or order, some almost touching, others several yards apart. The women selected the ground upon which to pitch them; and that without pulling each others' hair over the ownership of the choicest places, while the men sat apart gravely discussing the affairs of the tribe until their wives got through with their worry and turmoil, and had the lodges ready to receive them.

There is a proverb that "no house is large enough for two families." The Indians not only have one, two, or more families in the one room contained in the lodge, but these lodges are pitched so near together that the whole band may be said to occupy one house. The fact that they are not in a continuous row among themselves argues a condition of feminine temperament quite different than that accorded to civilization. They have no yards, fences or outhouses of any kind, and some idea may be formed as to the privacy of Indian life.

The Indians regard the winter camp as their true home. The excitement of war, of hunting, and of constant movement, being over, they settle down for the winter to enjoy themselves by the dance and general hilarity of camp life. Small parties of warriors are sent to the neighboring streams, to examine the country. Upon their return a council is held. The reports of the scouts are heard, and they are questioned as to shelter, wood, water, and grass or cottonwood for the ponies. Each locality has its champions, and the council debates the momentous question, sometimes sending other warriors to examine some favorite stream, about which, however, there is now a difference of opinion.





SPOTTED ELK'S WINTER CAMP, 1876.



It is not now a question of room for a compact camp, but of the shelter furnished by the bluffs on each side of the stream, of the amount of timber and wooded thickets along its valley, of the sufficiency of grass or cotton-wood to feed the ponies.

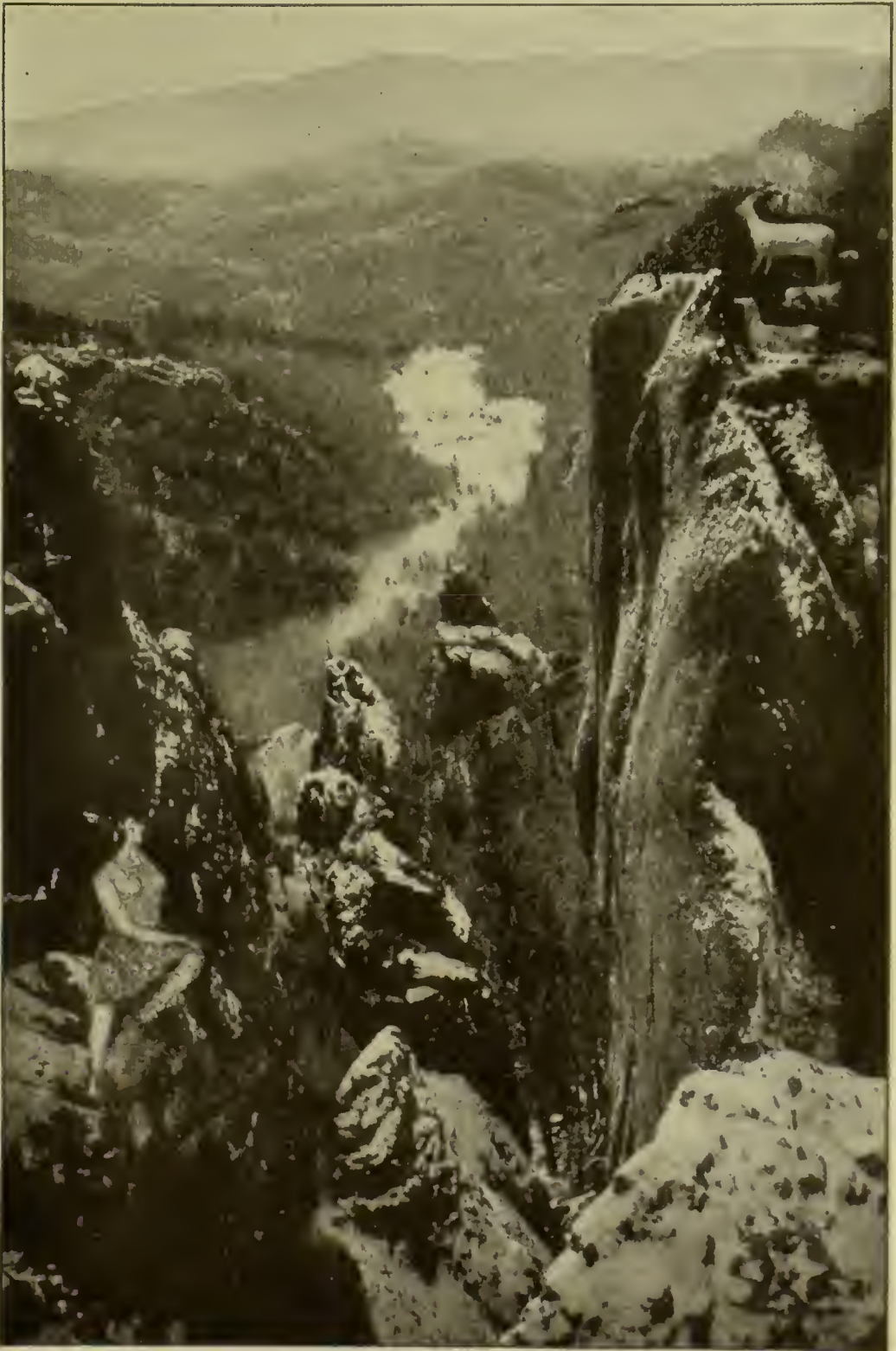
When the stream has finally been selected, all go together. There is no attempt at order. The lodges of the followers of a chief are scattered for miles, each taking the advantage of the sheltered nooks, formed by thickets or bluffs. Here a single ti-pi is stuck away in a little corner, so hidden that one might pass within a few yards without seeing it; over there two or three find room and shelter, then again bluffs, and thickets, and bend of stream all favoring, a dozen find comfortable lodgment. The great questions with each Indian are, shelter, convenience, and feed for the ponies, and these questions are paramount, though the desire to keep as near to each other as possible is apparent through all.

According therefore to the nature of the stream, bluffs, thickets, and level valley, will the winter camp be compact or scattered. One winter a camp of a hundred and fifty lodges occupies scarcely a mile, another winter it may extend three or four miles along the stream. Frequently several friendly bands occupy the same valley, making an immense camp.

To Indians at peace, with plenty of food, the winter camp is the scene of constant enjoyment. After the varying excitements, the success and vicissitudes, the constant labors of months, the prospect of the winter's peace and rest, with its home life and home pleasures, comes as a soothing balm to all.

To such of the warriors who have passed the age of passionate excitement, this is the season which brings the full enjoyment of those pleasures and excitements yet left to them in life. Their days are spent in gambling, their long winter evenings in endless repetitions of stories of their wonderful performances in days gone by, and their nights in the sound slumbers vouchsafed only by a clear conscience.

Now is the woman's opportunity. Love rules the camp.



A SQUAW AND THE MOUNTAIN SHEEP—IN THE BLACK HILLS.

Above all, it is the season for love-making. The young of both sexes, mated or single, engage in unending excitement and pleasure. It is the time for dances and feasts, for visits and frolics, and merrymakings of every kind, and for this time the



CHIEF RED CLOUD—AGED AND BLIND.

story teller has prepared and rehearsed his most marvellous recitals. No more taking down and putting up the ti-pi, no packing and unpacking the ponies. To bring the wood and water, do a little cooking, attend to the ponies, and possibly to



dress a few skins, is all the labor now devolved upon the older women.

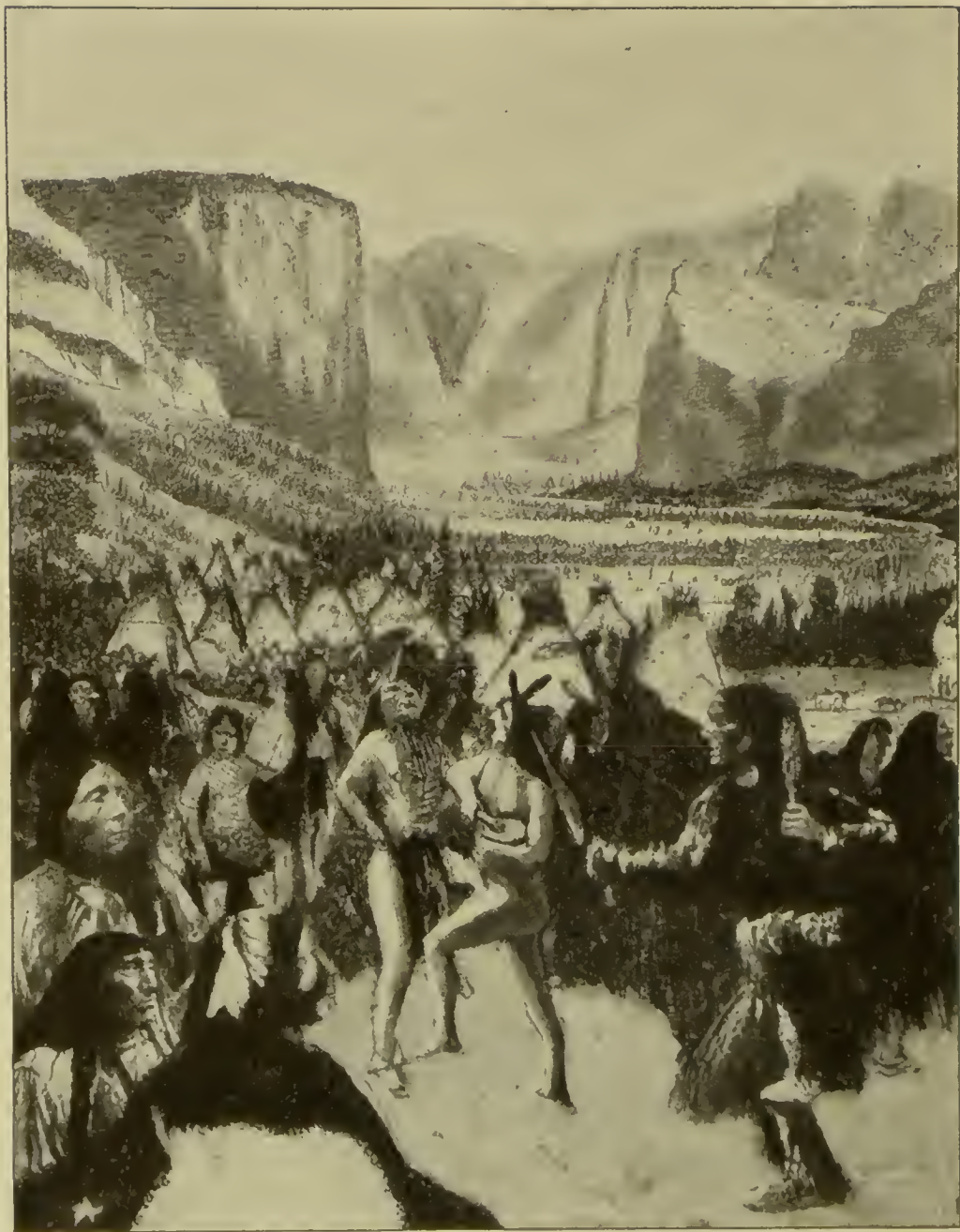
With no further study of nature than is necessary for the safety or the needs of their daily life, without painting or music as arts, with no knowledge neither care for politics, or the questions of social or other science, that disturb and perplex the minds of civilized people, and without literature, there is among Indians no such thing as conversation as we understand it. There is plenty of talk but no interchange of ideas, nor expression or comparison of views and beliefs, except on the most commonplace topics; and the mental activity of the wild Indian may be estimated at zero.

A few old men will be sitting around, gravely passing the pipe, and apparently engaged in important discussion. To step up and listen, nine times out of ten, we find their talk is the merest camp tattle, or about a stray horse, a sick colt, or where one killed a deer, or where another saw a herd of buffalo. All serious questions are reserved for discussion in the council-lodge.

All through the pleasant months of summer and fall, the Indian has constantly the healthy stimulus of active life in war, the chase, and upon exploring expeditions. In the winter season, the men gamble or sleep by day; the women work or idle as suits each, but the moment it gets dark, everybody is on the alert for any fun in sight. A few raps on the tom-tom bring all the inmates of the neighboring lodges, and a dance or gambling bout is forthwith inaugurated, and frequently kept up until daylight the next morning.

The theme of eloquent writers of passed ages has been the insufficiency and uncertainty of human happiness. My own theory is that every man's happiness is lodged within his own nature, and is, to some extent, independent of his external circumstances and surroundings. These wild people demonstrate the general accuracy of this theory, for they are habitually and universally the happiest people I have ever seen. They enjoy





SOCIAL DANCE OF THE SIOUX.

the present, give themselves no worry over the possibilities of the future, and "never cry over spilt milk." It may be argued that their apparent happiness is merely insensibility, the simple happiness of the animal, whose desires are satisfied. Perhaps it is so. My purpose is to state the facts. Others may draw their conclusions. The Sioux is proud, very sensitive, quick and desperate in temper, easily wounded in heart, generally excitable and unforgiving, but he never broods. This is, in my opinion, the secret of his happiness.

Considering their existing custom of polygamy, and the fact that the wives are simply property, the domestic life of the Indian will bear comparison with that of the average civilized community. The husband is by nature kind; ruling, but not harshly. The wives are obedient, industrious, and, so far as custom requires, faithful. Quarrels among the wives are of rare occurrence. All members of the family are perfectly easy and unrestrained among themselves. Nervousness in either sex is unknown. With but the one room to live in, they are from infancy accustomed to habits that would be regarded among whites as unbearable. The head of the family comes home tired from a hunt, stretches himself out on the bed, and goes to sleep, regardless of the talk and laughter of his two or three wives, and his children tumbling over him and pulling his hair. Everybody does just as he or she pleases, and this is no annoyance to anybody else.

Differing with her white sister, the Indian woman, "in her hour of greatest need," needs no one. The midwife has no business among the Sioux. Parturition is a matter of little concern with her. In warm weather, the expectant mother steps into the seclusion of some thicket or ravine; in winter she goes to a *ti-pi* provided in each band for women, in such cases. In a few hours she returns with the baby in its cradle on her back, and continues her work as though nothing had happened. The Sioux mother never weans her child. She permits it to nurse as long as it wishes, or until it is driven away by another.





THIS SQUAW RETURNED TO CAMP WITH TWIN-BABIES

## CHAPTER VIII.



HE ancient Indian weapon is the bow. One of the most cherished playthings of his childhood days was the miniature bow and arrows, made for him by his fond father. Nor does the warrior whose head is white with age forget the pleasures of his youthful rambles and the sumptuous stores of doves, rabbits, larks, and other small game, brought in for his mother, who show-

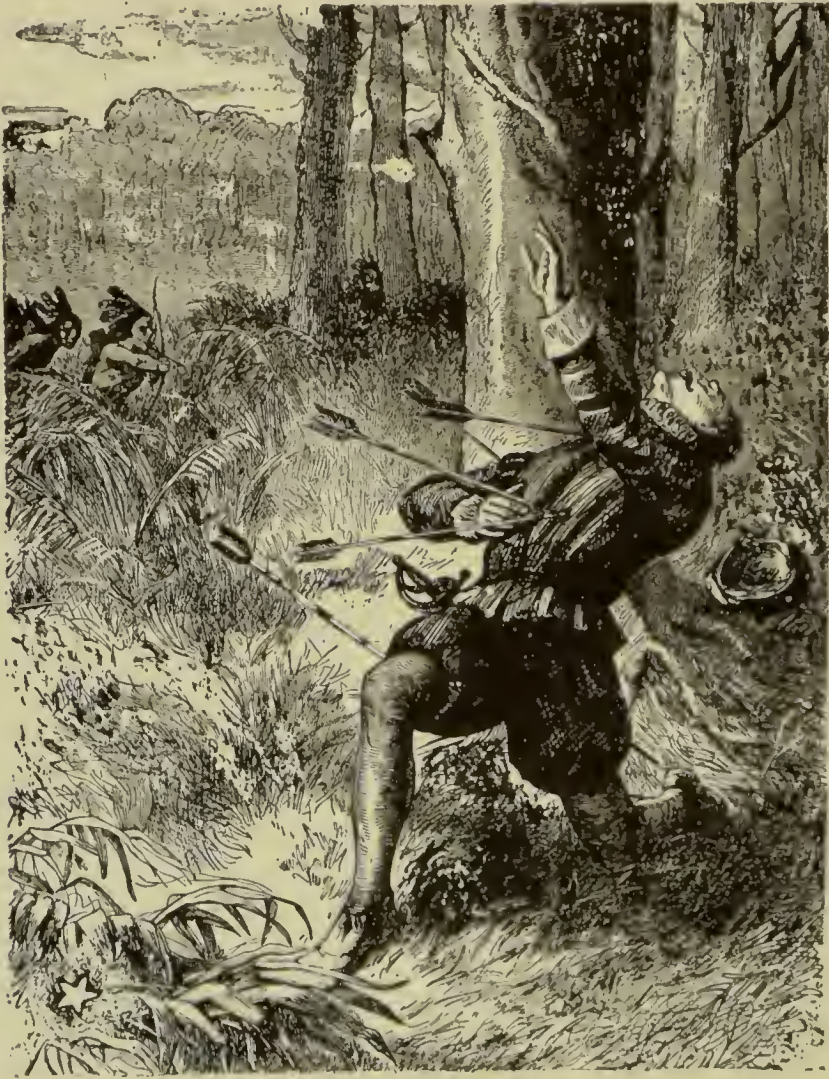
ered her praises upon him for his success.

The best and most valuable bow that I have seen, was one owned by Chief Crazy Horse, and most highly prized by that great chieftain. It was very ingeniously fabricated by neatly fitting together pieces of elk-horn which were securely wrapped with small fresh intestines of deer. When thoroughly dried these strings had so tightened as to unite all parts into one compact homogeneous whole. It was the strongest, toughest, and most elastic and durable kind of bow ever known to the Sioux nation. By reason of the great care and patience required in its construction, such bows are very rare. This one was an heirloom, handed down by Black Cloud, the father of Crazy Horse.

The choice of wood for making the common bow is Osage Orange. This wood, however, is found in very limited quanti-



ties in the west; but, occasionally four or five warriors will make long journeys to obtain it. Returning to camp, they may be seen leading their ponies which are completely loaded down with it.



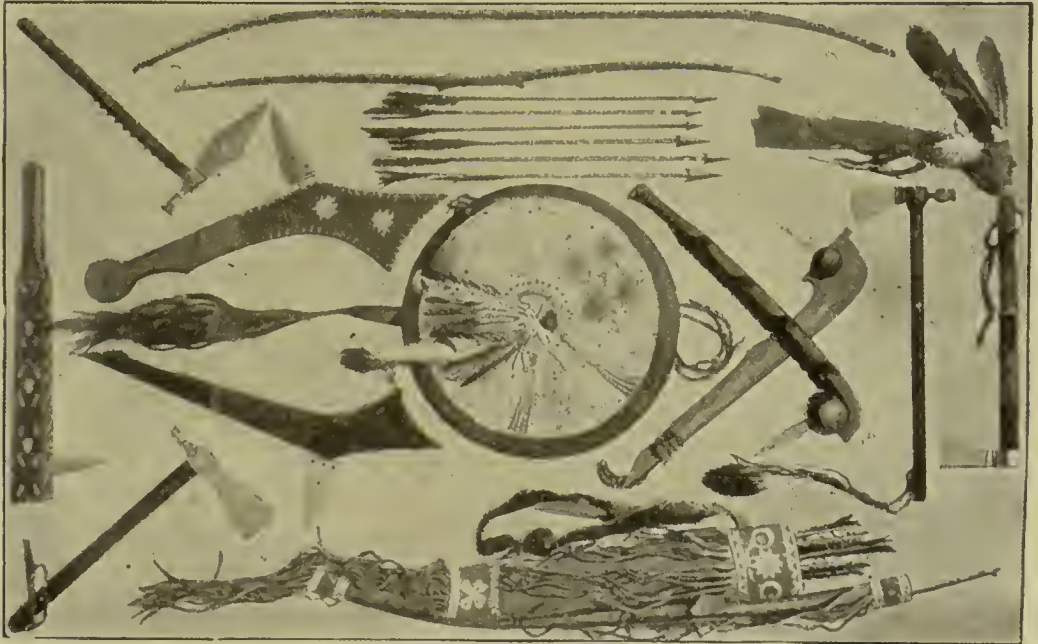
AN EARLY EXPLORER HUNTING FOR INDIANS.

In the absence of this wood, Ironwood, Pine, Elm, Ash, Cedar, or almost any kind of wood is used. Three layers of sound and straight-grained dry Oak, well fitted and wound

with sinew, makes a bow of requisite strength, and fairly suited to the Indian. The bow-strings are usually made of the intestines of animals.

Bows are all short-range weapons. An Indian may shoot an arrow 200 yards distant, but it loses its penetrative force and destructive power after the first 30 or 40 yards.

I have heard stories told, on the frontier, of Indians having the ability to throw an arrow entirely through a buffalo, but, although I have been with the Indians on many hunting ex-



SIOUX WEAPONS, SHIELD AND QUIVER.

peditions, and have seen them kill large herds of buffalo and every other kind of plain animals with bow and arrows, I can simply say that I have never seen a feat of this kind. I have seen the arrow imbedded to the feather in the body of a buffalo, but in such cases the arrow passes between the ribs and touches no bone.

Arrows are made of any sound hard wood. They require considerable patience and tedious labor in scraping them to proper size and taper. They must necessarily be perfectly



round, and each must have three delicate grooves the entire length to keep it from warping. The head, or blade, is made of stone, many of them of flint, but any hard stone is used in the absence of flint. I have seen many of them made of elk-horn, and of bone.

The shape of an arrow-blade indicates the use to which it is intended. The war-arrow has a short sharp blade with shoulders extending backward and outward, forming barbs. They are attached lightly to the shaft, so as to let loose and remain in the wound, in case the shaft is withdrawn, and kill eventually if not immediately. This blade is attached to the shaft perpendicular to the notch, because the ribs of the human enemy are horizontal, and the blade is intended to pass between them.

The hunting arrow has a longer and more tapering blade with the shoulders rounded off. It is securely fastened to the shaft, and can easily be withdrawn from the wound. It is set in the shaft in the same plane with the notch, to also pass between the ribs of the animal, which are vertical.

For a distance of 15 or 20 yards, the Indian may be considered a fairly good shot with these weapons at anything the size of a man, but a black bird might sit perfectly still at the same distance and not be harmed in fifty shots. Very few warriors are sufficiently skilled to kill a small bird or a rabbit with an arrow more than five or six paces distant.

However, the Indian is remarkably rapid in bow practice, at the same time sending his arrows with terrific force. Grasping eight or ten arrows in his left hand, he will discharge them in as many seconds with such force that either would penetrate a man sufficient to kill him at 25 or 30 yards.

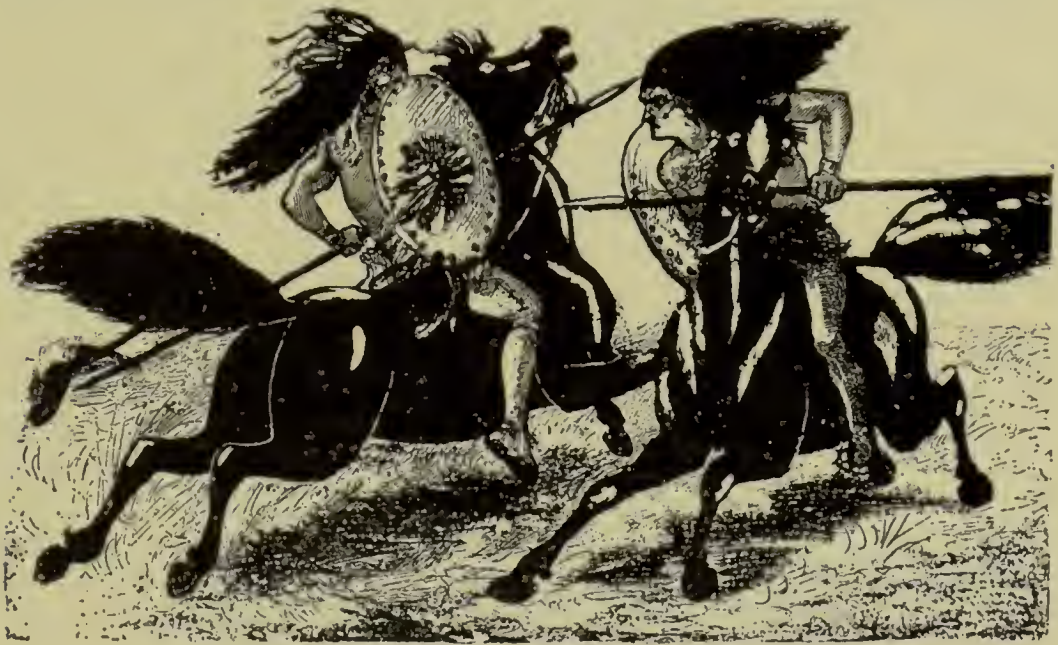
When shooting arrows, the blow of the bow-string is so severe on the left forearm that a shield of stiff deer-skin is used on his arm to protect it from injury.

A very offensive weapon, universally used by the Indians in close combat and for horse-back hunting, is the lance. It is made of a round straight, stout and pliable wand about 10

or 12 feet long, scraped down to about an inch in diameter, in one end of which is securely fastened a sharp pointed two-edged blade about an inch wide.

The favorite point is made of flint, though many and very nice and durable blades are made of bone or of elk-horn. The flint blades are about two inches long, those of bone and elk-horn are longer, usually four or five inches in length.

In the use of the lance, the Indian is an expert, and warfare with it has always been very destructive to life. The bearer



A DUEL BETWEEN CHIEFS WITH LANCES AND SHIELDS.

of the lance must necessarily come in actual contact with the enemy, and battles in which nearly equal numbers were engaged have always resulted in terrible blood-shed and horrible and ghastly masses of mangled humanity.

Every warrior has his shield. It is his "weapon of defense." It is made from the hide from the neck of a buffalo. Deprived of hair, this raw-hide, about a quarter of an inch thick, is cut in two round patterns two feet in diameter, and fastened together so as to double the thickness. When dried it is almost



as hard as iron. No rifle-ball, except the steel bullet from the late improved arm, will penetrate it, unless it strikes perfectly square.

The shield is attached to the left arm by two loops, giving it play, and the bullet striking it is turned aside.



SHAWANA WITH HIS TOMAHAWK.

Of all the warlike paraphernalia, the shield is the topmost summit, as the eagle's feather is the acme of all personal adornment. It must be perfect in make, in fit, and in its "medicine."

It is given infinite patience and care; to its protection the warrior commands his life; to it he appends the scalps from his enemies and the "medicine" for his God. Upon its front his "totem" is painted. It is his escutcheon, his shield, his protection and his "medicine." It occupies a conspicuous but safe place in the lodge of every warrior bearing the title of honor.

The *tomahawk* is also a very common death-dealing instru-



CHIEF STANDING SOLDIER WITH HIS WAR-CLUB.

ment among Indians. The choicest blades are made of flint. These blades are about two inches wide on the cutting edge and taper to a point. The length of the blades vary from four to eight inches, and the thickness, in the center, varies from one-half inch to an inch. The handle is made entirely of rawhide. The blade is placed in the center of an inch and

a half strap of the thickest rawhide, buffalo skin, devoid of hair, and the strap is doubled back and tightly twisted, leaving the handle 18 or 20 inches long. It is then tightly wrapped with thin rawhide. A loop of soft buck-skin is attached to slip over the warrior's wrist to prevent him losing it in the excitement of battle.

The "*War-Club*" is the inventive genius of the squaw. She made it first to use as a hammer, to drive her stakes when stretching buffalo-hides on the ground, and to pound up the jerked meat and wild dried fruit.

The stone used for it is about the size and shape of a large goose-egg. The handle is attached in the same manner and made of the same material as the handle of the tomahawk.

The squaw later found pleasure in breaking the bones of the arms and legs of captives with her maul, and, finally, it was considered, by the warrior, a pretty good implement of war in close quarters, and especially to finish the wounded when no time was had to enjoy a more prolonged torture of the enemy; and it was then considered worthy of a decoration of beads.

All Indians of either sex, except very young children, have knives. They have for about three hundred years been able to procure knives from traders who were to be found on all large and navigable streams throughout their vast territory.

Many a hundred dollars worth of fine furs have been traded for one common butcher knife, worth not to exceed one dollar; but the Indian had the furs and wanted the knife; the trader had the knife and wanted to get rich at swindling the Indian, and both succeeded.

The scalping knife is no more nor less than a common skinning knife. It is carried in a sheath which is attached to the belt, ornamented with beads and, perhaps a few bright colored feathers, according to the taste of the possessor. It is used for anything the owner desires to cut, from taking a scalp to hacking down lodge-poles.



The major portion of the warriors possess firearms of some kind. However illicit the trade in arms, the white trader managed to get them into some part of the Indian country, and dispose of them. No matter how far the warrior had to go, with an extra ponyload of furs, to trade for a gun, if he knew where to get it he went.

Thus, the Indian has always kept himself supplied, as best



ONE OF THE CHIEFS HAS A WINCHESTER RIFLE.

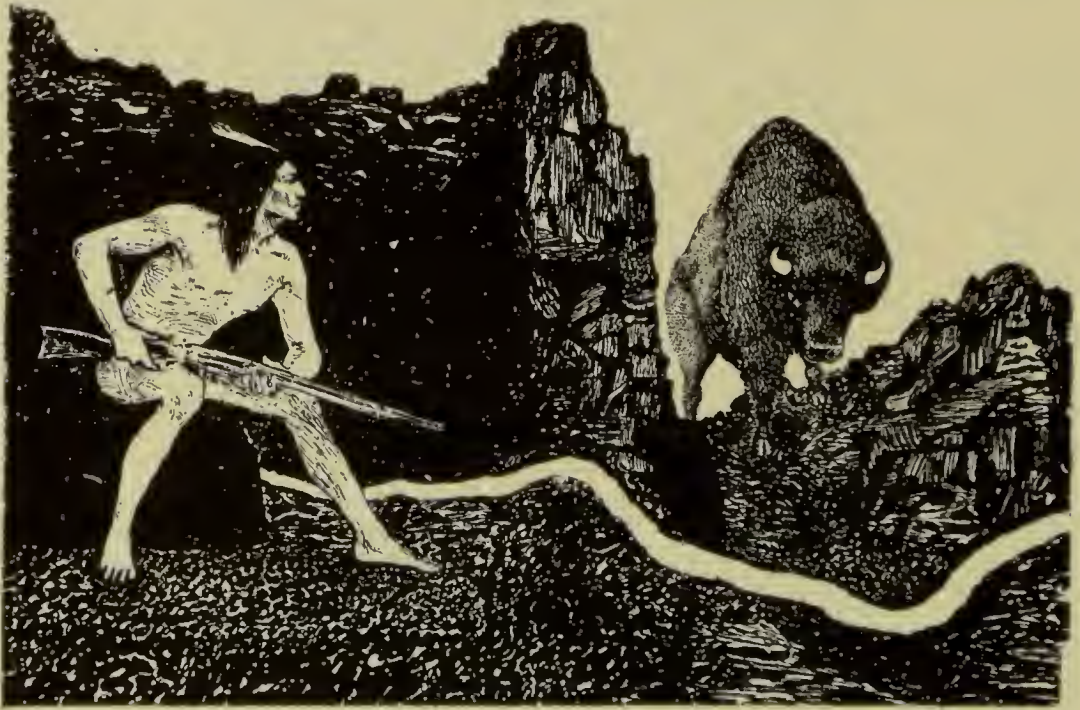
he could, with the latest improved rifles and revolving pistols. Every warrior has a belt, which is made of buck-skin, fastened round him by a double set of strings tied in front. To this he attaches much of the portable property used in raids, warfare, exploring and hunting expeditions.

On the left side is attached his buckskin holster, beautifully ornamented with beads and fringe, containing his pistol; on

the right, in a sheath, likewise neatly ornamented, is his hunting or scalping knife. The tomahawk, ammunition bag, pipe and tobacco pouch, and articles too numerous to mention find their convenient place on the belt.

The bow and quiver of arrows is always carried on the back; and, in close quarters, the Indian invariably throws his gun down, and fights with his bow and arrows.

His confidence has never been lost in the bow, or the lance. In the time it takes to load and fire the gun once, he can dis-



THE INDIAN WAITING FOR A SURE SHOT.

charge a whole quiver of arrows.

By nature the Indian never was a trapper. On rare occasions he resorts to traps, or spring snares, to take certain kinds of small game; but in this pursuit he is simply an imitator of the French trappers, and uses the civilized devices entirely.

The Indian is, by nature, an avaricious hunter. His endurance, stealth, cunning, and thorough knowledge of the

habits of animals, makes him the best hunter in the world, with but the single exception that he is a rather poor shot. Thus his game must be killed at short range. He will spend hours crawling cautiously and silently toward an animal, until having a nice shot at a distance of 50 yards, almost sure to kill it, yet desiring to make his shot doubly sure, he still crawls almost breathless, with a mat of grass on his head large enough to conceal his whole body, in a bee-line on his belly. he goes until the distance is reduced to 20 or 30 yards; then if he fails in bagging the game the "Great Spirit" is blamed for sending his bullet or arrow off its mark, because his "medicine" was defective.



CRAWLING ALMOST AMONG THE BUFFALOES.

One day when at an Indian village, on the Big Horn river, I went out hunting with a couple of the warriors. We had gone only about a mile and a half from the camp when we saw a bunch of antelope feeding on a narrow divide, only about 75 yards from our position in a gulch. I did not contemplate trying to get any closer to kill some of them with my six-shooters, but the Indians feared they would not be sure to hit them with their springfields, and insisted on getting closer. I told them to proceed, and I would stay where I was but would not shoot until after the antelope started to run.



This was a very interesting sight, though a long wait. The two Indians, both with heads enveloped in one buffalo robe, and peaking through small holes cut for that purpose, crawled flat on the ground, side by side, toward the game, right over the short buffalo-grass, on the open prairie.

They were quickly discovered by the antelope, but were no doubt thought to be a buffalo slowly sliding toward them on its side. However, the warriors slowly, patiently, but surely, shortened the distance until they were within 30 yards, and I



ANTELOPE.

impatiently expected them to fire every moment for nearly an hour longer.

Finally two shots rang out, almost simultaneously, and down went as many antelope, and away went the rest of the bunch. The Indians made no effort to reload and shoot again at the fleeing animals.

Springing to my feet, I began firing with both six-shooters, killing five more of the bunch before they got away. The



Indians, who were nearer to the antelope than to me, stood still and looked on in amazement.

When I went up to them, they declared that my "medicine" was most powerful, and assured me that the "Great Spirit" was a great friend of mine.

## CHAPTER IX.



NE of the traits natural and common to humanity is cruelty. The enlightened gentleman plunges a dagger of courteous words into the heart of his friend, and smiles blandly at his *mental torture*. The savage dances with delight at the groans wrung from his enemy by *physical torture*.

I have seen the "accomplished gentleman," who stood high in the estimation

of society, who never used angry words, yet whose wife had cause to envy the victim of a savage. I am acquainted with kindly disposed and estimable savages, who would fasten their enemy to the ground, and pleasantly warm themselves by the fire built upon his naked breast.

Cruelty of the Indian is not only bred and born with him, but it serves as a part of his religious homage, and clings to him through life because he has no education to the contrary. It is the very lowest type or development of cruelty; its manifestation being purely physical.

In childhood, his especial delight is the torture of every animal, or even a bird, that falls into his hands. In manhood, he finds more pleasure in the torture of human beings than in any other acts of his life; and on no occasion is his laughter

more joyous and his pleasure more great than when some especial ingenuity forces the agonizing cries from his victim.

Civilization torments the soul, barbarism the body. Your civilized friend remorselessly swindles you out of your property; the savage takes your scalp.

The progress of enlightenment of a people would seem to be measurable by their greater or less abhorrence of physical



TORTURING CAPTIVES WITH FIRE ON THEIR NAKED BREASTS.

torture, and the ingenuity and politeness with which mental torture may be inflicted. In either case the actual cruelty is possibly about the same, but it is the case of the savage that comes up for judgment.

In extravagance of delight in the anticipation of a scene of torture, hellish ingenuity in devising, and remorseless cruelty in inflicting pain, the Indian women far exceed the men; and they can give her no greater enjoyment, upon returning from a raid, than by bringing a captive upon whom this ingenuity can be practiced.

When a dead body is found especially mutilated, battered,



beaten, and the head crushed by stones, it is the work of the squaws.

The Indian derives so much pleasure from cruelty, that he spends considerable time in studying out new devices of tor-



CAPTURED EMIGRANTS RECEIVING THEIR FATE.

ture, and especially how to prolong to the utmost those already known. His anatomical knowledge of the most sensitive parts of the human body is very accurate, and the horrible amount of cutting, flaying, and burning, that he forces upon the human flesh without seriously affecting the vital power, is simply astonishing.

From Chief Red Cloud, I have the particulars of the horrible fate of three soldiers who were victims of the fire torture. These soldiers were made captives by the Indians in the battle known as the "Fort Phil Kearney Massacre," which occurred a few miles from the fort indicated on September 21st, 1866; and in which conflict Colonel Fetterman with his whole garrison was slain by the Sioux.

After the battle, the Sioux, taking their captives with them,



BODIES OF THE SOLDIERS AFTER THE HORRIBLE TORTURE.

removed up the Big Piney creek and went into camp about fifteen miles from the Fort. There they turned the prisoners over to the squaws, with instructions to put them to death in a manner suited to their taste, and for the especial benefit of the children; but the event was celebrated by old and young with great joy and satisfaction.

The soldiers were promptly stripped by the squaws. One of them was fastened to a tree in a sitting posture, by having his

arms and legs placed round the tree and the wrists and ankles securely bound together. The second man was staked out on the ground, on his back, his arms and legs stretched to the utmost were tied with rawhide ropes to wooden stakes which were driven into the ground, leaving him motionless. The third was left on the ground in a sitting posture, with his hands and feet firmly bound together, leaving him free to roll and tumble over the ground in the intense agonies of the slow death awaiting him.

All being thus prepared for their fate, the squaws and some of the older children, supplied with sharp sticks, contented themselves for a couple of hours by poking the victims on all parts of the bodies, causing much agony but not endangering their lives. Finally the ends of these sticks were lighted in the fire and placed against the skin of the arms and legs just sufficiently to crisp it a little in spots. Tired of this method, they secured a piece of pine wood, rich in resinous matter, from which they made fine splinters, about the size of tooth-picks, which they stuck in the skin of the three victims, on all parts of the bodies except the heads, and leasurably set them on fire, one at a time; the squaws and children yelling and dancing with delight at the squirms, cries and groans of the helpless victims in their horrible anguish until relieved by the mercy of death.

Though the squaws were cautious in applying the tortures so as to prolong the ceremony as long as possible, one of the victims lived only about eight hours; another, one whole day and night; and the third, who was tied to the tree in a sitting posture, under a squaw so well skilled in the methods adopted, withstood the horrors of untold agony for two whole days, before he found relief in death.

From the Government records and the tradition of Chief Black Wolf, I have the facts of the most horrible torture of Scout J. R. Bradly, under the following circumstances:

In the summer of 1854, several bands of Sioux were en-



camped on the North Platte river about eight miles below Fort Laramie, Wyoming Territory, when a Mormon train passed their village enroute to Utah. One of the cows belonging to the Mormons, following in the rear of the train, turned off the road and went into the Indian camp, where she was killed by one of the warriors. The Mormons, on arrival at



A MORMON TRAIN PASSING A SIOUX VILLAGE.

Fort Laramie, reported the fact, and the next day, August 6th, Lieutenant Fleming, in command, ordered Lieutenant Grattan, with a file of soldiers, to proceed to the Indian camp, and arrest the Indian or Indians who killed the cow.

At that time there were but few troops at Laramie, and nearly one-half of these were absent on the Platte river cutting hay. Lieutenant Grattan took thirty men, including the interpreter, and set out to execute the order. When he arrived at the trading post, near the Indian camp, and told his mission, the trader advised him not to enter the camp, and proposed that he would go in and bring the chief out to see Grattan. The lieutenant replied that he had come to arrest the party that killed the cow, and intended to do so.

In addition to the muskets of the men, the expedition had

two pieces of cannon, and they were not without stimulant, the interpreter being in such condition that he talked to the Indians in a very indiscreet manner. He told them, among other things, that the soldiers had come there to "cut the d——d hearts out of them;" that they had "come to kill Indians, and intended to do so."

The troops lined up in front of the Indian camp, unlimbered



THE SIOUX SCALPING LT. GRATTAN'S COMMAND.

their guns, and fired them, as well as a volley from their muskets. They killed one, and mortally wounded several of a band of Brule Sioux, when the Indians became aroused and advancing toward the troops, the latter retreated, followed by the Sioux.

In the conflict the lieutenant and all his men were killed. The several bands of Indians then separated and removed farther away from the Fort.

On account of this affair Congress authorized an addition

of three regiments to the regular army, and then followed General Harney's "Sioux Expedition." The crowning act of General Harney's campaign, and which he pompously styled the "Battle of the Blue Water," took place on the 22d of September, 1855, in Nebraska Territory.

He heard that a Brule band of Sioux, of which Little Thunder was principal chief, was with his followers, and their women and children, encamped at this point, and moved immediately for them, and at 4:30 o'clock in the morning commenced an attack on this unoffending village, the inhabitants of which had no more to do in the affair with Lieutenant Grattan than General Harney had.

He threw his cavalry around in the rear of the village, and in the direction the Indians would retreat when he attacked them in front. He says in his official report that the cavalry movement "was executed in a most faultless manner by Colonel Cook, to secure a position to cut off the retreat of the Indians, and was effected without attracting their attention."

When General Harney moved upon the village, the Indians commenced a retreat up the valley, precisely in the direction that Cook's cavalry was coming toward them. The Indians halted short of the cavalry, and General Harney held a parley with the chief, in which he (Harney) stated the causes of dissatisfaction, and "that the Indians had massacred our troops under the most aggravated circumstances, and now the day of retribution had come; that he did not wish to harm him (Little Thunder) personally, as he professed to be a friend of the whites, but that he must deliver up the young men whom he acknowledged he could not control, or they must suffer the consequences of their past misconduct, and take the chances of battle. Not being able, of course, however willing, to deliver up all the butchers of our people, Little Thunder returned to his band. I immediately after his disappearance from my view, ordered the troops to advance. The skirmishers opened their fire around the bluffs, on the right bank of the stream, in a very spirited manner, and gallantly driving the savages





CHIEF LITTLE THUNDER

into the snare laid for them by the cavalry, which last troops burst upon them so suddenly and so unexpectedly as to cause them to cross instead of ascending the valley of the Blue Water, and seek an escape by the only avenue now open to them. The result of the affair was, eighty-six killed, five wounded, and seventy women and children captured, and fifty ponies taken. The provisions and camp equipage were all destroyed. The troops were eager from the start for a fray with the butchers of their comrades."

General Harney omitted in his report, above quoted, to state that he killed a number of women and children, which he did do. Except this omission, we have his own unvarnished story of how he treated an innocent band of Sioux Indians, who were in nowise involved in the sad affair with Lieutenant Grattan's command.

General Harney wore the uniform of a brigadier-general in the United States army, such was his rank, and yet in this report he admits that he set a trap for these hapless people, who were not a war party, but a band of peaceful Indians, men, women, and children, residing at Ash Hollow, on the Blue Water; that he made demands of the chief that he knew, however willing, he could not comply with. Nor is this an isolated case. It is the common practice of our troops, when out on expedition to kill Indians wherever found, without care to know whether they be guilty or innocent.

Serious trouble grew out of General Harney's campaign, and many white people lost their lives, by reason of the complications which followed.

Chief Black Wolf, with a few of his band escaped slaughter by Harney's troops, and removed up the North Platte to a point within twelve miles of Fort Laramie, where he joined the band under chief Little Eagle.

On the 7th of October, 1855, a party of warriors led by Black Wolf, all bent on avenging the death of their women and children at the hands of the troops, surrounded and cap-



CHIEF BLACK WOLF.



tured Scout J. R. Bradly, who had come out from the post, and was seen to be reconnoitering near their camp; and of all the cruel devices of torture known to Indian ingenuity, the author knows of none more ghastly cruel than that which was endured by Scout Bradly.

He was held a prisoner in the band for several days; in the meantime, the Sioux, numbering about four hundred souls,

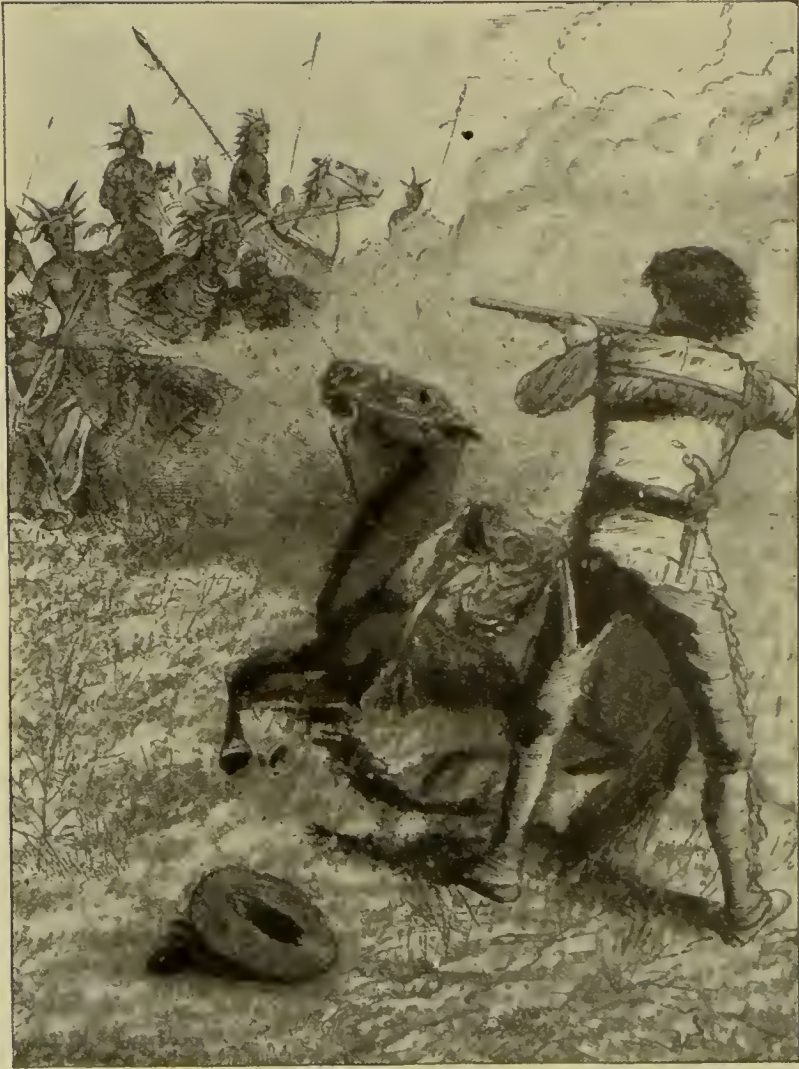


CHIEF LITTLE EAGLE.

removed up a northern tributary of the North Platte, known as Rawhide Creek, and went into their winter camp on a flat in the bend of the stream, on the left bank, about two miles below "Rawhide Buttes." Here it was that Scout Bradly met his fate of every conceivable cruelty the most foul.

Bradly was ordered, by the chief, Black Wolf, to dig a hole

in the ground, being told that it was to serve for a religious ceremony. He worked faithfully with knife and hands for two days and completed a pit about three feet in diameter and five feet deep. The next morning, October 14th, he was se-



THE CAPTURE OF SCOUT BRADLY.

curely bound hands and feet, and two poles reaching from his feet up to his shoulders were tied fast to him, one on each side and in front of his arms, the body being then wrapped

spirally with rawhide from feet to shoulders with his arms bound tightly to his sides. Thus rigid and immovable, he was planted upright, like a post, in the hole which he had himself dug, and the dirt filled in tightly around him, except in front of his breast which was protected by the poles from being so tightly pressed against him as to interfere with his breathing.



THE TORTURE OF SCOUT BRADLY.

This process completed, nothing but his head was visible. He was then carefully scalped, his ears, eyelids, nose and lips, were cut off. In this horrible condition he lived five days, to the enjoyment of the whole band, and especially to the delight of all the children, who each day formed in circles near him and celebrated the event with dance and childlike merriment.

This new device in torture gained great celebrity among the



plains Indians, and Chief Black Wolf, who invented it, was regarded as a great man among his people.

As a rule, the bodies of all men killed by Indians are terribly mutilated. The nature of the mutilations indicate very accurately whether they fell into their hands before or after death. If it is stuck full of arrows, pierced by many bullets, or slashed with many deep and careless gashes, life was extinct before it fell into the hands of the Indians; but if found with artistic dissections, small patches of skin removed from the arms, legs, or face, the ears removed, the fingers and toes split or broken, it is a reliable indication that the unfortunate fellow went to his long rest with every accompaniment of pain and anguish that the devils could devise.

## CHAPTER X.



Y INDIAN custom all hard and wearisome labor devolves upon the women. On the chase or in battle, the men seem almost incapable of fatigue, but in the camp or when traveling women carry the burdens.

I have seen the Indian hunter carry a deer for a long distance on his shoulders, but as soon as he came in sight of his lodge he would throw it

down and send his wife out to bring it in.

The duties of a girl, in the parental lodge, are of the lighter order. She assists in the cooking, and in the making and mending of the lodge and wearing apparel, and in elaborate ornamental bead and feather work, in and about the family lodge.

She is not required to cut and bring wood, nor to take care of the ponies, unless accompanied by her mother, for to be found alone away from her lodge is considered an invitation to outrage, which is seldom everlooked by the observant warriors.

The great pride of an Indian woman is in permitting her husband, Lord and master, to do nothing in the line of labor for himself. She makes the lodge, the clothing, butchers the game, dresses the skins, dries the meat, and cooks the food.

On making a journey, she cares for the babies, strikes the "Tipi," prepares the "Travois," packs the ponies, and directs the march; while her husband rides far in advance in quest of game.

In making camp, she pitches the lodge, unloads the "Travois," unpacks the ponies, makes the beds, and carries the wood and water. When her husband returns from his hunt,



WIFE OF CHIEF ONE BEAR.

she meets him with a smile, and unsaddles his pony, and in all this devotion she is the most contented, light-hearted and happy woman to be found.

She is owned entirely by her husband. She must submit to any and every abuse he may desire to inflict. Her, or her person, may be either sold or given away without her consent;



or she may be even killed outright, at his pleasure, without question.

Notwithstanding, the women have an influence in their own household and in all affairs of the tribe. They are never per-



HANDIWORK OF SIOUX WOMEN.

mitted to enter the council-lodge, nevertheless they wield a guiding influence by reason of ancient custom which makes every woman the possible suitor for the hand of every man,

regardless of the fact that either or both may be already mated, or married.

By this custom, every married woman of the tribe has the right to leave her husband, at will, and become the wife of any other man upon the *sole condition* that the *new husband* has the means to *pay for her*.

This custom first arose from the tendency of chiefs to take to their bosoms the more handsome wives of the warriors of the tribes. They paid liberally for them, and the husbands, however bereaved, were compelled to submit.

Chiefs were followed in their example until these acts of mere rapine were firmly engrafted in the tribes by custom, and it has exerted a beneficial influence in the condition of women.

A slave, pure and simple, as the wife is, she has, especially if good looking, a certain remedy against all conjugal complaints, by this right to leave her husband for any other man she desires who will take her and pay for her; nor is it an unusual occurrence for women to thus transfer their devotion and allegiance to other men. It may result from ill treatment by the husband, or from a pure and simple love-affair.

Indian customs conform very closely with nature, and natural instincts of mankind. Polygamy has always been the natural condition of primitive or natural people, and the red man has all the wives he can win by love, buy or steal. Just so the natural woman changes her allegiance as often as she is actuated by such natural inclinations.

A woman desiring to leave her husband will secure the service of some cautious old woman of the tribe to find a warrior who will take and pay for her. The transaction must be carried on in absolute secrecy, for the husband has a perfect right to kill his wife, and if he dearly loves her and suspects what is going on, she is in great danger of being slain before she gets away. Once gone she is perfectly safe provided the payment is made, if not she may be ordered back

by the head chief, and then death is almost sure to be her fate.

A man may take a fancy to another man's wife, be met by encouragement, and, sooner or later, win her for his own.



CHERISHED ARTICLES, SCALPS OF WHITES AND INDIANS ORNAMENTED  
BY SIOUX WOMEN

In all such cases the husband gets up some morning and finds his wife gone.

As a rule, in a search of the village he finds her in another



man's lodge attending to the work just as though she had lived there for years; and he is told that she is the wife of the other fellow. She is now perfectly safe. Custom preventing her former husband uttering a word to upbraid her or her new husband. But one recourse is his. He may proceed to the chief, before whom he states his grievance. A couple of old warriors are called to the council-lodge, who with the chief examine the case and assess the damages, which in their judgment is the market value of the woman, and according to the relative wealth of the two men.

When a poor man takes a rich man's wife, his bill is small, but the rich man who takes the poor man's wife, is, as a rule, required to pay pretty dearly for his luxury.

No appeal can be had. The decision is final, and the forfeit declared must be immediately paid. When this is done the affair is over, the woman has the right to live with the man of her choice.

In case of the wife of a chief changing her allegiance, nothing is said or done by him about it. The chief being too high and mighty to waste any time or thought on such a thing as a woman. His runaway wife in the same camp, perhaps in the very next lodge to him, is passed every day and chatted with when she comes back to his own lodge to visit her children, without a word or look to indicate that he is aware that she has changed her allegiance.

By the custom giving the woman the right to leave her husband at will, and by the constant temptation she has to contend with by the approaches of all other men, who, not unlike the animals, approach the female only to make love, one can readily comprehend the anxiety of the husband who has an exceptionally pretty wife, and whom he dearly loves himself, for he is in constant dread lest he shall wake up some morning to find her gone to the lodge of some better-looking man.

I have never seen anything among Indians, of either sex,

to indicate that they were in the least bashful. Their violence of passions are regarded with great pride.

Among wild Indians, clothing is worn only for ornament, and not for decency. In cold weather robes are worn for warmth outside of the lodges, but no clothing is required on the inside of their habitations.

Habitually, the men and women wear some covering, but



A COLD WEATHER ROBE OF THE SIOUX.

their ordinary clothing would not be regarded by civilized people as decent. The men usually wear a breech-clout, and the women a short buckskin skirtle, neatly ornamented, reaching from the waist almost to the knees, and a few bands of copper wire bent to fit closely round the wrists and legs above the ankles; though I have often seen them in everyday life,

all ages and both sexes, at their remote camps, entirely *puris naturalibus*. Their natural beauty being assisted only by patches of paint, with the usual copper rings on their fingers, arms and legs.



CHIEF ASSINNIBOINE.

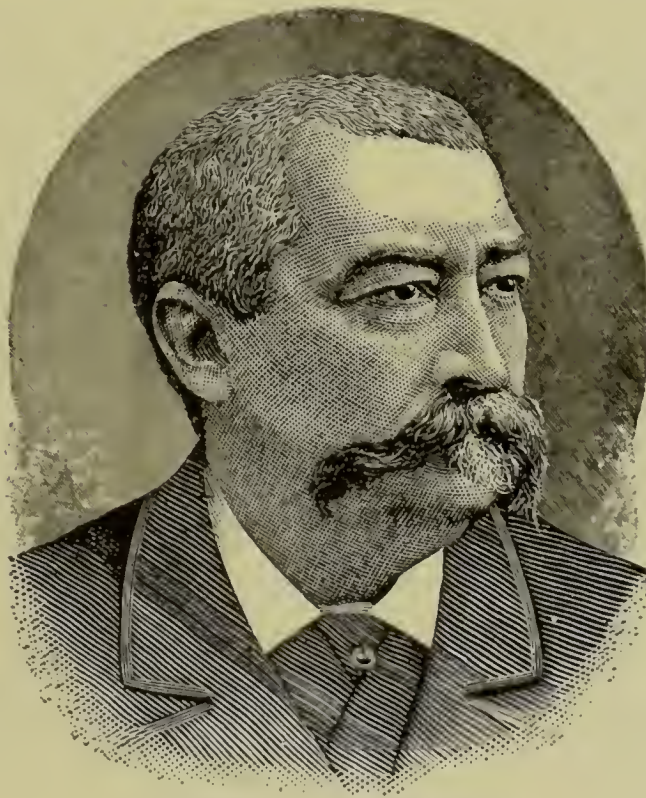
During the summer season, large parties of men, women, and children, of all ages, find much enjoyment at bathing in the river or creek near their camp; but I have never seen one



of them use a bathing suit, or any other suit on such occasions.

The children of both sexes romp around camp with a few feathers in their hair, until they are twelve to fourteen years old before they care for further artificial ornaments.

Indians, in their religious superstition, believe that the "Great Spirit" is greatly consoled at seeing their bodies art-



GENERAL P. H. SHERIDAN.

fully painted in varied bright colors, and that clothing is offensive to him by reason of covering up this paint. Therefore, in their religious ceremonies they habitually discard what little clothing they may at other times wear.

On one of my trips to Chief Assinniboine's camp, in the month of August, 1878, I found the inhabitants of this remote

village entirely naked, except for the few richly colored feathers and horns worn by the chief and some of the warriors on their heads, and the necklaces with "medicine"-bags suspended on the necks of the women.

The entire encampment numbered about 500 souls, men, women, and children. All were painted with red circles round their eyes and stripes of black and white on their bodies.

These colors represented the colors contained in their tribal



A PACK MULE.

"medicine," and were worn by each to assist the tribal "medicine" in holding at bay the wrath of the "Great Spirit," during a protracted ceremony, in which all the warriors were participating.

In the year 1877, General P. H. Sheridan made a tour of inspection in the "hostile" country, for the purpose of locating some new military Posts, which resulted in the establishment

of Forts Custer and Keogh. The former on the Big Horn river, and the latter at the mouth of Tongue river on the Yellowstone river, both in Montana Territory.

Sheridan, his staff and citizen friends, arrived at Camp Brown, Wyoming Territory, by stage from Green river, a station on the Union Pacific Railroad, on the 30th of June; and on July 1st, 1877, the expedition started on its long journey over the Big Horn mountains.



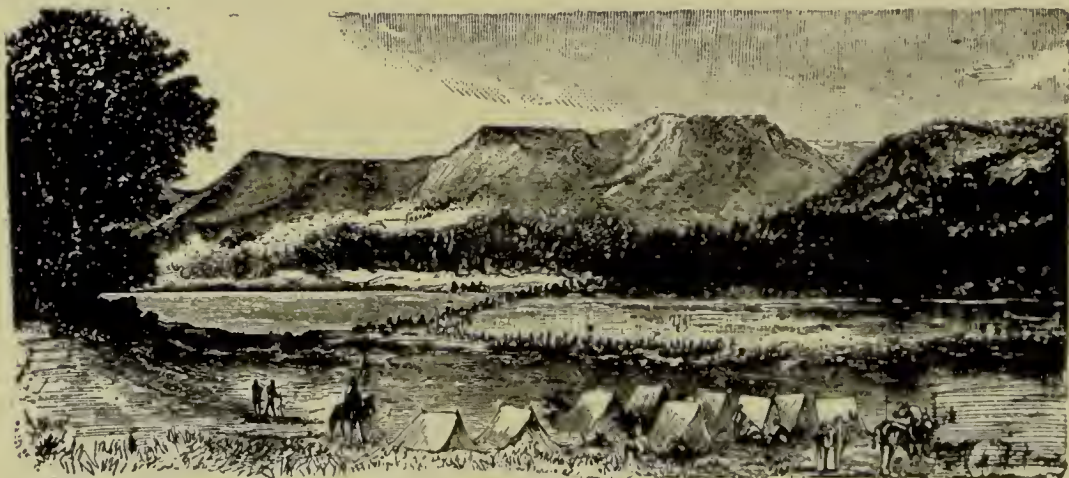
HOT SPRINGS ON THE BANK OF THE BIG HORN RIVER.

This expedition consisted of General Sheridan, the division commander; Colonel D. B. Sackett, inspector general; Lieutenant-Colonel Jas. W. Forsyth, military secretary; Major Geo. A. Forsyth, A. A. D. C. of his staff; General George Crook, commanding the department of the Platte, and his staff,



Lieutenants Schuyler and Bourke; Lieutenant W. L. Carpenter, of the 9th infantry, and D. N. Welch and H. W. Farrar, citizen friends of Sheridan; a strong escort of soldiers, a large number of packers, in charge of the mule pack-train, and five Sioux guides, who assisted the author who, by request of General Sheridan, rendered his service as guide for the expedition.

Our course was mainly North-Eastward, down Wind river to its junction with the Big Horn and down the valley to Owl Creek mountains, thence east to Sioux Pass, and down the painted rock, and slowly making our way over the Big Horn range, occasionally passing a small lake and winding through



SHERIDAN'S CAMP ON TONGUE RIVER.

pretty pine groves. Upon reaching Cloud Peak, we could overlook the picturesque Big Horn valley and down into the deep canyon of Shell creek. We could see, far across the valleys and ranges, dark lines of timber skirting the many little streams as far westward as the National Park, and southwest as far as Owl Creek mountains.

Passing onward, through a canyon leading down the eastern slope to Tongue river, we arrived at the eastern base of the range on the 18th of July. From that side of the range we saw the Wolf, or Rosebud, mountains to the northeast, and

eastward Massacre Hill was conspicuous. Turning our faces northward, an extensive view of the Little Horn valley met our gaze.

At our first camp on Tongue river, our five Sioux guides,



PRETTY HORSE—SHERIDAN'S SQUAW GUIDE.

one of which was a squaw—and the only woman of any nationality in the party—stripped themselves stark naked and bathed for half an hour in the stream. While the squaw capered

in the shallow water with her four companions, she seemingly attracted much attention from the distinguished officers of the party, as well as from the soldiers and packers. This might perhaps be accounted for by reason of her shapeliness in which she excelled the average Sioux woman.

General Sheridan told me that he thought she was "Too pretty a woman to live with that Indian of hers" and added, "I wish you would ask her to come over to my tent this evening. I would like to interview her with a view to ascertaining a good idea of her intelligence."

I went to her husband, whose property she was, and told him that General Sheridan desired an interview with his squaw. To this he assented, and ordered her to go with me to see the General. This done, she and the General held a private interview of considerable length in his tent. I did not hear their conversation, but the General later advised me that he was favorably impressed with her intelligence. On departing she was the happy possessor of a nice bright gold eagle. This she proudly exhibited to her husband, exclaiming, in Sioux, that General said he liked her, and gave her "this present" in token of his good will. A smile of approval passed over the swarthy features of her husband, and the author admits that he, too, smiled—knowing the Indians so well—and the General, too.



## CHAPTER XI.



THE Sioux manufacture their own ropes, and their work is artistic as well as very serviceable. The material used is either rawhide or horse hair. Various sizes, lengths, and strengths are made, applicable to the use of each.

One of these is the lariat, called by the Sioux "Hakahmunpi." It is used by the warrior, either to picket or guide his pony. Another one,

a lasso, called in Sioux, "Xunjoyag," is used for the purpose of lassoing ponies from the herd, and for catching wild horses or other animals on the prairie.

The lasso can, of course, be used for picketing the pony, but the ordinary lariat would be unfit for a lasso.

The lasso is generally made of rawhide, of the buffalo, freed from hair. This is cut into strips, and plaited with great patience and care, so as to have it perfectly round and smooth.

It is superior to the hair-rope. It is heavier, the noose runs easier, and it is even stronger.

I have seen but few hair lassos. One of these requires the hair from the manes and tails of no less than twenty horses, and, therefore, they are not commonly used, except in localities abounding in large bands of wild horses, many of which are

incidentally killed when a band is surrounded by the Sioux in effecting the capture of a few of them.

The lariats are plaited flat. I have seen a great many of them made of buck-skin. The male Indian, in his ordinary winter life, occasionally engages himself at plaiting these ropes.

The work for the Indian woman never ceases, from early morn 'til dewy eve. She has no means of making a light suita-



WILD HORSES IN THE SIOUX COUNTRY.

ble for her work after dark, and her labor ends with the shadows of night. Though, slave as she is, by the custom holding her in the inexorable bonds, I doubt if she could be induced to continue her labor after night, even if she was supplied with the modern electric light; for in this case, custom comes to her relief.

By that unwritten law of the tribe, all "women's rights" are hers after dark. She goes where she pleases, and with whom

she pleases ; her husband being barred from any put in. However urgent the work which occupies her in daylight, at dusk she may be seen standing at her lodge-door listening for the



ARTICLES MADE AND DECORATED BY SIOUX WOMEN.

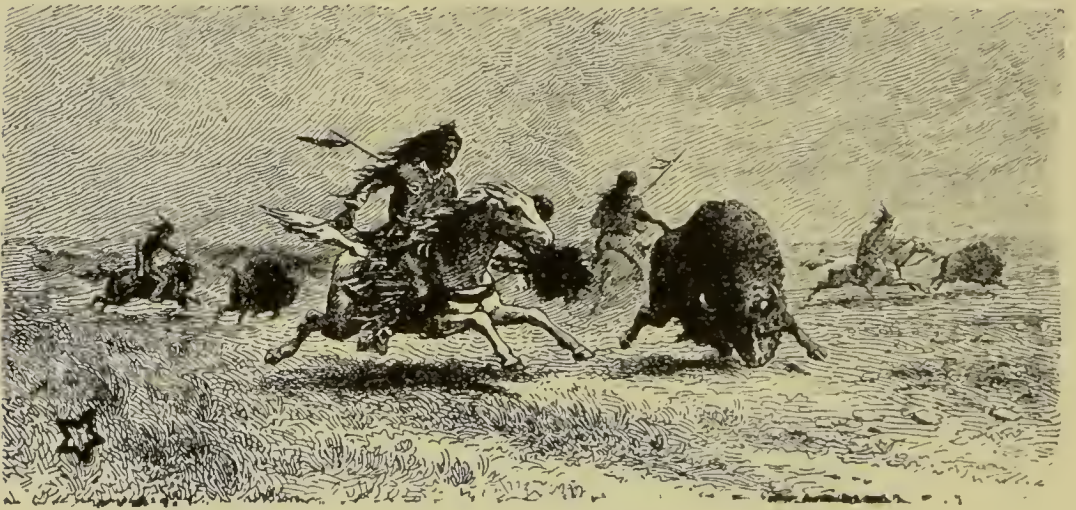
beat of the tom-tom, summoning her to the den of hilarity, where she is queen and ruler.

The only exception to this immunity, from night labor, is the one during the great fall buffalo-hunt. Then she has little rest and no excuse. She must work all day and a large portion of the night. If the herd is moving, the success of the hunt



depends largely on the rapidity of the women in taking care of the meat and hides of the animals killed by the warriors.

Though the hunters aim to regulate the daily killing according to the ability of the squaws to keep up with their end of the work, they not unfrequently find the sport so exciting and fascinating as to greatly overburden the women with labor. When the game is dead the hunter's work is done, but the women must skin the animals and cut up the meat of all if it takes all night.



SIOUX KILLING BUFFALOES.

During the grand fall-hunt no time is wasted during the day at cooking. The feast comes at night. All Indians are fond of the entrails, and, emptied of their contents, they are eaten raw—for lunch.

The meat is cut up as closely as convenient from the bones, tied up in the skins and packed to camp on the ponies. As soon as camp is reached, each warrior begins to cook in his own way. He understands how to cook the most savory parts of every animal to the greatest enjoyments of his appetite, and his palate is tickled by the deliciously broiled marrow strings, hump ribs, and marrow bones, to his heart's content.

His time is spent in all the pleasures and excitement of the

chase by day, and in the most loved feasting and revelry by night. At the camp another shift of squaws are at work. They cut the meat into thin slices, and place it on peeled poles to dry in the sun.

Each skin is spread out flesh side up, on a level spot of ground, small slits are cut in the edges, and it is tightly stretched and fastened down by wooden pins driven through the slits into the ground.



SQUAWS SKINNING BUFFALOES.

It is very important to do this work almost as fast as the game is killed, for if the skin is allowed to dry without being stretched, it cannot be made into a robe, and if the meat is not "jerked" within a few hours it will spoil, and be lost.

The rushing season lasts only a few weeks, and, however constant the labor, the fall hunt is always impatiently waited for and considered a very enjoyable time. The hunt over, and the band settled at its winter quarters, the women dress the hides and pack away their abundant stores of meat.

The thickest of the skins are made into cases or bags in which the meat is stored. They are put to soak in water and wood ashes or natural alkali. By this process the hair is removed. Then the hide is cut to the desired shape, and stretched



over a frame, where it is allowed to remain until perfectly dry. It then retains its shape, and is almost as hard as iron.

These cases are made in various sizes, but are generally about the size of a leather mail-pouch, and of similar appear-



SQUAWS DRESSING BUFFALO HIDES.

ance, and are called "wojuha," in the Sioux word meaning bag, or sack.

The meat, when thoroughly dry, is pounded between two stones almost as fine as powder, and placed in the cases in layers about three inches thick. Hot melted tallow is poured on each layer until the cases are full. The whole masses are kept hot until well saturated. As soon as the bags are cold, they are closed and tightly tied up.

Meat thus prepared keeps in good condition for years, and nothing is lost. The meat from the older and tougher animals being, by this treatment, so thoroughly mixed with that from the more tender, and younger, that the average is very good.

This is the Indian bread, and it is used in lieu of bread when they have fresh meat. It makes a very nutritious soup.



With this food the Indian is entirely satisfied, and needs no other.

Shields, saddles, and ropes are all made of raw skins, the hair being removed by the alkali soak. Skins for making or repairing lodges are given the alkali treatment to remove the hair, then they are thoroughly scraped, reducing the thickness,



A DROVE OF DEER.

and making them perfectly pliable. They are then smoked and ready for use.

All thin skins, such as the deer, antelope and mountain sheep, are prepared for clothing. After the hair has been removed, these skins are so neatly worked down that many of them are as thin, white and soft as a piece of fine flannel.

The most skilful, as well as tedious, process of all is the preparation of the buffalo robe. These skins are all so thick and unwieldly that they cannot be made pliable until reduced to about one-half in thickness. After the stretched skin has been exposed to the sun until it is dry and hard, the squaw proceeds at dressing it down.

She uses a small implement made of flint, on the general shape of an adze, but much smaller. It has a short handle of elk-horn firmly tied on with a rawhide string, and is used in one hand.

Tools of this kind are greatly prized, and are real heirlooms in families. With this implement the squaw patiently and skillfully chips at the dry hide, shaving off a small bit at each blow, still not cutting too deep, until she finally obtains a uniform thickness and a smooth even surface. The chipping is stopped occasionally, and the surface is smeared with brains of the buffalo, which is well rubbed in with a smooth flat stone to render it soft and pliable.



THE BUFFALO AT REST.

When the greatest care and delicacy is required, the skin is stretched vertically on two trees, selected the proper distance apart for the occasion. In this way the chipping can be more perfectly performed than on the unyielding and uneven surface of the ground. For all common robes the work is done on the ground because it is easier.

This process finished, the robe is neatly trimmed, smoked, and ready for use. The whole process of tanning is a most

tedious and long one, but perfect in its result. The Indian alone having such patience.

With all of this hardest work completed, a longer and more patient labor devolves upon the loving wife, which she bestows upon the robe to be used by her husband on all fine dress occasions, such as important tribal councils with other races and nations. The inner surface must be covered with artistic de-



A SQUAW DOES THE REST.

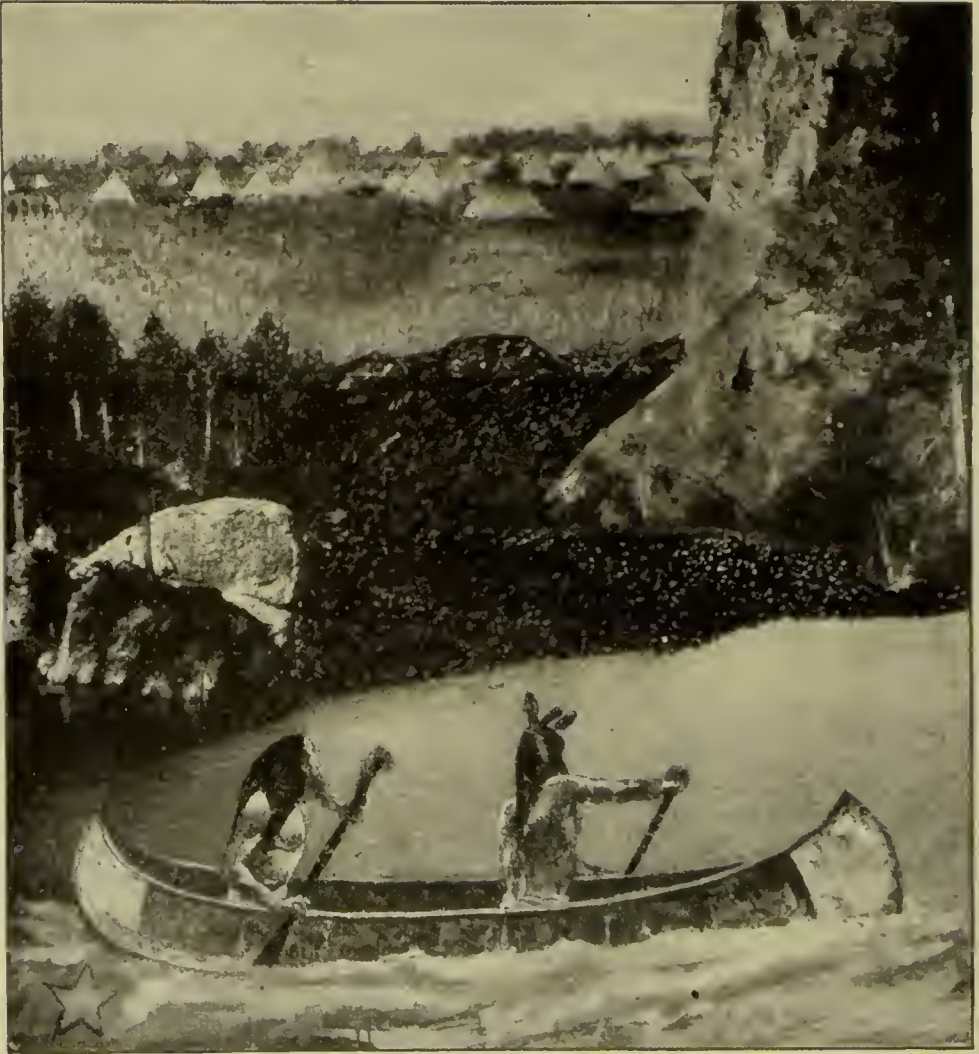
signs neatly worked in with quills from the porcupine, intermingled sometimes with grasses dyed in bright colors to suit the taste, and a few little paintings. Many a squaw has put in all of her spare time for a year or more on one robe of this kind.

Indians are all, child-like, fond of bead-work. All clothing, knife-sheaths, tobacco-pouches, moccasins, and every little bag, or ornament of any kind, is covered with this work. The designs, though odd, are very pretty and artistic. The



beads are strung on a very fine sinew, no needle being required, but no end of patience is necessary in this accomplishment.

The warrior rides in with a deer on his pony and drops it at



INDIANS BOAT-RIDING ON YELLOWSTONE LAKE.

the lodge door. His squaw drops her bead-work, skins the animal, cuts it up, and preserves the meat, dresses the skin and fashions it into garments for some one of the family. Her thread is the fiber of sinew, her needle a fine sharpened bone.

A very ingenious invention of the Indian was the birch-bark

canoe. The more ancient canoes were made of the bark of white birch, stretched over a very light frame of white cedar. The whole bark of a birch tree was carefully stripped off and put around the frame without being torn. The edges were sewed with thongs cut from rawhide, and were then covered with pitch made from the gum of trees. If torn, the canoe could be mended with pieces of bark, fastened in the same way.



CANOES MADE OF RAWHIDE.

The largest of these canoes was about thirty feet long, and would carry eleven or twelve Indians. They were very light and generally very gracefully shaped. They drew very little water and could be paddled with ease.

The more modern canoes of the Sioux were made, principally, of rawhide instead of bark. These were found to be stronger and even lighter than the birch-bark canoes.

Another boat, which is used a great deal by the western Indian, is called a "Watta-Tatankaha" in Sioux, and translated in English it means "Bull-Boat." It is perfectly round, like a great bowl, and composed of a wicker frame over which buffalo hide is tightly drawn, and securely sewed with rawhide strings.

The primitive shape and construction dates back to the ancient Egyptians, and these boats were called "Coracles" in olden times.

They are barely large enough to hold two Indians, who are obliged to crouch down as they paddle their way with short fan-like oars.



A SIOUX BULL-BOAT.

Snow-shoes are made of a cedar-wood frame three or four feet long, curved and tapering and resembling a pumpkin seed, and filled in with a network of deer-skin. This network is fastened to the foot by thongs, only a light moccasin being worn. Thus the foot is supported on the surface of the snow, and an Indian can travel thirty or forty miles a day upon snow-shoes, and can easily overtake the deer and moose whose pointed hoofs cut through the crust.



## CHAPTER XII.



THE chase of the buffalo was the Indian's amusement as well as his means of livelihood, and was done almost invariably on horseback; formerly with bow and lance, latterly with the rifle also.

In this exercise he was most expert, and was able to kill these huge beasts with great ease. Mounted on his strong, fleet pony, usually trained for the chase, he

dashed off at full speed amongst the herd and discharged his deadly arrow to their hearts from his horse's back.

The pony selected for hunting is one of the fleetest of the prairie, and easily brought his rider alongside of the game. Both the horse and his rider had been stripped beforehand of shield, dress, saddle, and everything which might encumber or handicap the horse for speed; the Indian carrying only bow and quiver with ten or twelve arrows drawn from his quiver and held lightly and loosely in his left hand, ready for instant use.

With a trained horse the Indian rider had little use for the line, or lariat, which was fastened with a noose around the under jaw, passing loosely over the pony's neck and trailing behind.

The approach is made upon the right side of the game, the

arrow being thrown to the left at the instant the horse passed the animal's heart, or some vital organ, which received the deadly weapon. I have seen Indians send their arrows with such force as to drive them into the buffalo to the feather.

When pursuing a large herd the Indian usually rode close in the rear until he had selected the animal he desired to kill.



A WARRIOR AND HIS BUFFALO PONY.

He separated it from the herd by watching for a favorable opportunity and dashing his horse between, forcing it off by itself and killing it without being himself trampled to death, as he was liable to be by operating too far within the massed herd.

The training of the pony was such that it quickly knew the object of its rider's selection, and exerted every energy to come to close quarters. The rider would lean well forward and to the left side, with his bow firmly drawn ready for the shot which was given the instant he was opposite the animal's body. The horse being instinctively afraid of the huge animal, kept his eye upon him, and the moment he reached the nearest proximity required, and heard the twang of the bow or the



A SKILLFUL WARRIOR KILLING BUFFALO.

crack of the rifle, sheered instantly though gradually off, to escape the horns of the infuriated beast, which were often instantly turned and presented for the reception of the pursuer. These frightful collisions would occasionally occur, notwithstanding the sagacity of the pony and great caution of the rider.

The buffalo, on being pursued, will sometimes turn very suddenly at his pursuer with savage ferocity, and many an Indian as well as an occasional white man has been thrown



high in the air over the back of the buffalo, or gored to death. I have occasionally seen the animal turn before being wounded; this having occurred in my own experience in a hot chase on the plains. Not unfrequently also the cow will turn in defense of her calf. I have often seen a powerful bull turn suddenly upon the Indian, catching his pony fairly, and throwing both steed and rider over his back.

In September, 1877, I received a letter from a friend, Hon. W. H. Dunmore, of New York, saying that he with a couple of friends would come out to take a buffalo hunt. Of course I was expected to accompany them, and I answered my friend to the effect that I would conduct him and his friends on the contemplated hunt, and be ready to meet them on arrival with horses and other equipment necessary for the occasion.

My own horse was an extra fine "buffalo horse." He was an animal that would run into a herd without fear and seem to be as keen as his rider to overtake a particular buffalo, as soon as he comprehended which particular animal his rider desired to secure, and he would dash close alongside of him. The moment the shot was fired, he would turn from the buffalo to avoid the invariable charge which the wounded animal makes to punish his pursuer. This horse was one of the most perfect of his kind, and it was no poor rider that could remain on his back after firing the shot, unless he thoroughly understood his habits.

When my friend and his party arrived it was incumbent upon me to give him the best buffalo horse to be had, which was my own mount, while the other three of us were obliged to ride untrained cavalry horses from the Post.

We rode out about twelve or fifteen miles from the Post, where we discovered the first herd of buffaloes ever seen by my friends. I had warned the gentleman, Judge Dunmore, who was riding my horse, of the necessity of watching him after firing, but feeling confident that in the excitement of his first chase he would forget all about it, I kept along close beside him. Sure enough, the first shot he fired when about

thirty yards from the buffalo, the animal made his sharp turn, and off went the judge.

After getting him up and on the horse again, I thought I would show what I could do; so with the green horse on which I was mounted, I started for a fine bull and soon overtook him. By urging my horse a little I was soon close beside him, and then fired with my heavy six-shooter, mortally wounding the animal; but the horse instead of trying to escape the infuriated brute, kept along by his side. An instant after the shot was



A MATED PAIR OF BUFFALOES.

fired the bull turned and caught the horse just behind the front legs, and imbedded his horns, tearing the horse to pieces and throwing myself over the buffalo, where I alighted on my head and shoulders and remained unconscious for two or three minutes. When I awoke, from the Happy Hunting Ground, as it were, the buffalo was standing there, bleeding at the mouth and nose, with his four legs spread out and in the last agonies of death; but looking ferociously at me, watching for the least

attempt on my part to get up; and had I made the slightest movement, as I no doubt would have done had I the strength, I would have been gored to death. The parts of the horse were still hanging to the horns of the buffalo. Fortunately this condition of affairs lasted for only a minute or two, when the buffalo fell dead with his head almost touching my own face.

Taking the saddle off my horse, and getting my six-shooters, it was but a few minutes until a fresh horse was brought to me; and the other three men had gathered at the place.



THE FURY OF A WOUNDED BUFFALO.

As this was the first buffalo that my New York friends had ever seen killed, they insisted that they must have the head and the hide of the animal as trophies of the hunt. The head later decorated the office of a prominent supreme judge in New York.

After the few minutes' delay, the hunt went on as usual, and the New York party were soon supplied with all the buffalo they could make use of; but I knew a band of Sioux who were engaged in their fall buffalo hunt, only about twenty-five miles



away, and invited my eastern friends to accompany me to their camp and witness *their* skill as buffalo hunters.

After questioning me at great length as to the safety of their scalps in the presence of a band of wild Indians, and being assured by me as to their safety, they were anxious for the new adventure.

One day's ride brought us to the Sioux camp, where the chief promised me that his warriors would continue the chase in the morning and that my eastern friends were entirely welcome to witness the chase. The next day my friends witnessed the killing of over two hundred buffalo by the Sioux, and one



COLONEL BAKER.

of the New York gentlemen, known as Colonel Baker, on returning to the Fort told the story of his adventure to a party of army officers thus:

"This is my first buffalo hunt with Indians. I'll try and give an idea of one of the most exciting scenes I ever saw or read of. I thought I had seen fun, but it wasn't a marker, and it made me believe that Methuselah was right when he suggested that the oldest child could 'live and learn.' It is a pity the old man didn't stick it out. He could have enjoyed this lesson.

“The scenes and incidents of wild Indian camp-life, the magnificent sight of a moving village of nature’s children, looking like a long rainbow in the bright colors of their beads, feathers, and war paint, all were magnificent indeed.



CHIEF MANY HORSES—IN CHARGE OF THE SIOUX HUNTING PARTY.

“Our friend, Major Hans, here, who was our interpreter, our protection, and our leader, led us out in the wilderness to the Sioux camp, where all the warriors were to turn out for

the grand buffalo hunt. We arrived at the Indian camp in the evening, and were provided with a tipi to sleep in. I couldn't say that I slept much; every few minutes I'd wake up and feel of my head to see if my scalp was still intact.

"The next morning all the warriors turned out for the hunt, leaving their squaws and papooses in the village. Just before daybreak, there was a general stir and bustle on all sides, giving evidence of the complete preparations making for the coming event. As it was dark, I busied myself in arranging my own outfit, thinking of the grand sight soon to be witnessed, and wondering how I would pan out in the view of my red brothers. I had not noticed the manner of their own arrangements in an important particular that I will hereafter allude to.

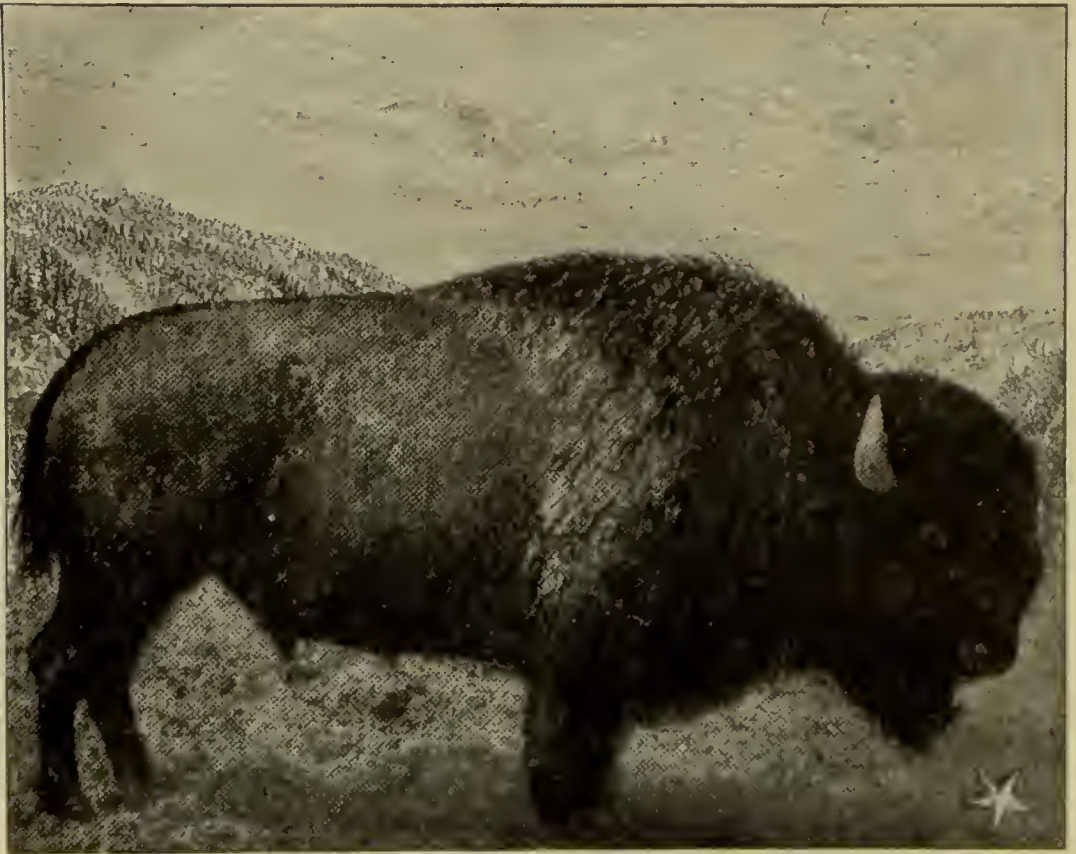
"At a given signal all started, and, when the first blue streaks of dawn allowed the moving column to be visible I had time to make an inspection of the strange cavalcade and note peculiarities. I saw at once the white brother placed at a disadvantage.

"I had started fully equipped—bridle, saddle, lariat, rifle, pistol, belt, and astride of my horse. They, with as near nothing in garments as Adam and Eve, only breech clout and moccasins, no saddle, no blanket, not even a bridle, only a small mouth rope, light bow and a few arrows in hand—in fact not an ounce of weight more than necessary, and, unlike myself, all scudding along at a marvelous rate, leading their fiery ponies, so as to reserve every energy for the grand event in prospect.

"Taking it all in at a glance, your humble servant, quite abashed, let go all holts and slipped off his critter, feeling that my horse looked like a government pack-mule. I at once mentally gave up the intention of paralyzing my light rigged side pards in the coming contest. As they were all walking, I thought the buffalo were quite near; but what was my surprise, as mile after mile was scored, that I gradually found myself dropping slowly but surely behind, and, so as not to get left, compelled every now and then to mount and lope to



the front, there to perceive from the twinkling eyes of the Sioux chief a smile that his otherwise stolid face gave no evidence of. How deep an Indian can think, and it not be surface plain, I believe has never been thoroughly measured. Just imagine this lick kept up with apparent ease by them for ten or twelve miles, and you may get a partial idea of my tribulations.



A MONARCH OF THE PLAINS.

“Fortunately, I kept up, but at what an expense of muscle, you can only appreciate by a similar spin.

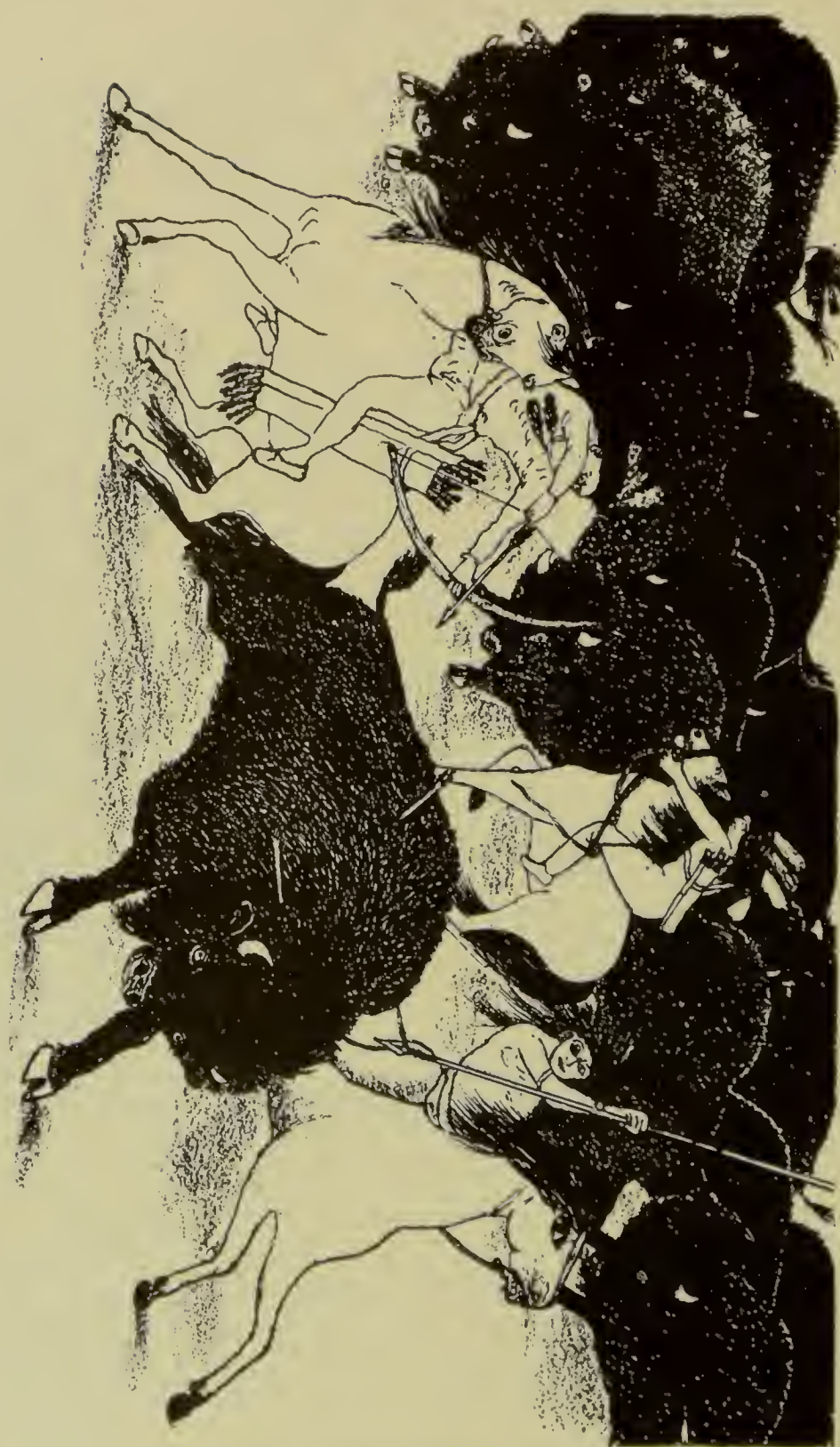
“About this time a halt was made, and you bet I was mighty glad of it. Suddenly two or three Sioux scouts rode up. A hurried council was held, during which the pipe was passed. Everything seemed to be now arranged, and, after a little

further advance, again a halt, when, amid great but suppressed excitement, every Indian mounted his now almost frantic steed, each eagerly seeking to edge his way without observation to the front.

"About two hundred horses almost abreast in the front line, say one hundred and fifty wedging in half way between, formed a half second line, and one hundred struggling for place—a third line; the chiefs in front gesticulating, pantomiming, and, with slashing whips, keeping back the excited mass, whose plunging, panting ponies, as impatient as their masters, fretted, frothed, and foamed—both seemed moulded into one being, with only one thought, one feeling, one ambition, as with flashing eye they waited for the signal, 'Go,' to let their pent-up feelings speed on to the honors of the chase.

"Their prey is in fancied security, now quietly browsing to the windward in a low, open flat, some half a mile wide and two or three miles long, on top of a high divide, concealed from view by risings and breaks. Gradually they approach the knoll, their heads reach the level, the backs of the buffalo are seen, then a full view, when the high chieftain gives the word, drops the blanket, and they are 'off.'

"Whew! Wheez! Thunder and lightning! Jerome Parks, and Hippodromes! Talk of tornadoes, whirlwinds, avalanches, waterspouts, prairie fires, Niagara, Mount Vesuvius (and I have seen them all except old Vesuv.); boil them all together, mix them well, and serve on one plate, and you will have a limited idea of the charge of this 'light brigade.' They fairly left a hole in the air. With a roar like Niagara, the speed of a whirlwind, like the sweep of a tornado, the rush of a snow-slide, the suddenness of a water-spout, the rumbling of Vesuvius, with the fire of death in their souls, they pounce on their prey, and in an instant, amid a cloud of dust, nothing is visible but a mingled mass of flying arrows, horses' heels, buffaloes' tails, Indian heads, half of ponies, half of men, half of buffalo, until one thinks it a dream, or a heavy case of 'jim-jams.'



THE GRAND BUFFALO HUNT OF THE SIOUX.



"I just anchored in astonishment. Where are they? Ah! there is one; there is another, a third, four, five. Over the plains in all directions they go, as the choice meat hunters cut them out, while in a jumbled mass, circling all around is the main body. The clouds of dust gradually rise as if a curtain was lifted, horses stop as buffaloes drop, until there is a clear panoramic view of a busy scene, all quiet, everything



MOUNTAIN SHEEP ON THE BLUFFS OF WHITE RIVER.

still (save a few fleet ones in the distance); horses riderless, browsing proudly, conscious of success; the prairie dotted here, there, everywhere with dead bison; and happy, hungry hunters skinning, cutting, slashing the proud monarch of the plains.

"I was so interested in the sight that I came near being left, when fortunately a lucky long range shot (the only one fired during the day) at a stray heifer saved my reputation. In about two hours every pony was loaded, their packing being

quite a study that would need a deserved and lengthy description. It was wonderful.

"As I had a heap of walk out, I proposed to ride in, so took a small cut of choice meat—a straight cut for camp. Every pony was packed down only mine, seeing which the chief invited himself up behind. Talk about gall—an Indian has got more cheek than a government mule. He laughed at my objections, but as he was an Indian, I had to submit. He even directed the gait, and kept up a continual jabbering of Inarniya, ugh! Miokita, ugh! Dodecinpi ota! Ipuza, ugh! which I afterward learned meant 'Hurry up; I am tired, hungry, and dry.'"

## CHAPTER XIII.



THIS is the very next thing to impossible for civilized man to realize the real value to the Indian of the buffalo. It furnished him with food, clothing, home, bedding, horse equipment, almost everything he needed.

Forty years ago the buffalo ranged from the plains of Texas to the northern country beyond the British territory, and every portion of the im-

mense area called the Plains was not only the permanent home of the vast herds of buffalo, but might be expected to have each year visits from migratory thousands.

These migrations were more or less irregular, depending largely upon the supply of grass.

Early in the spring, when the dry and desert-like prairie had begun to change its coat of pale brown to one of living green, the horizon would begin to be dotted with buffalo, single, or in groups of six or eight, forerunners of the coming herd. On they came, thicker and thicker, and in larger groups, until by the time the grass was well up, the whole extensive landscape appeared a mass of buffalo. Some individuals standing, others feeding, others lying down, but the herd moving slowly, though constantly northward. Of their vast number it was impossible to form but a conjecture.

They are thin in flesh at early spring-time, and not at all



wild. A man on horseback may approach very close, or even ride directly into the herds without causing more than a slight deviation from their course. Though they are very determined to pursue their journey northward, yet they are exceedingly timid and cautious about it, and being alarmed they turn and retreat to the southward with all possible speed, until that alarm is dissipated; this being especially the case when



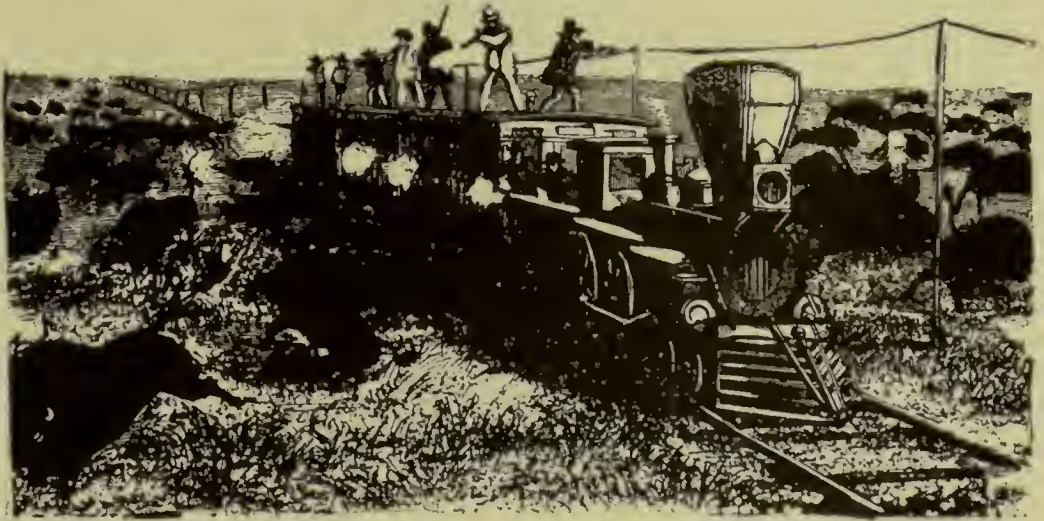
SOME BUFFALO COWS AND CALVES.

an unusual object appears in their rear, and they are so entirely regardless of consequences that no old Plainsman will risk a wagon-train in such a herd, where the ground will permit the animals in front to get a plain view of the train in their rear.

During the latter part of May, 1877, I was riding along the eastern base of the Big Horn Range, where I passed through

an immense herd for a distance of no less than twenty miles. The whole country, up hill and down, seemed to be one mass of buffalo, moving slowly to the north. It was only when I was actually among them that I could clearly discover that the apparently solid mass was an agglomeration of numberless herds of from one to two hundred animals, separated by narrow spaces.

Generally, the herds sullenly got out of my way, and turning, stared stupidly at me, some within eight or ten yards. Finally I reached a point where a high ridge ahead was less than a mile from me, and the buffalo on the crest seeing an



SHOOTING BUFFALOES FROM A UNION PACIFIC TRAIN.

unusual object approaching through the open space between the massed herd, at their rear, faced about, stared a moment, then started at full speed in a bee-line towards me (south), stampeding and bringing with them the countless herds through which they passed. They poured down upon me, no longer separated, but compacted into one mass of plunging monsters, mad with fright, irresistible as an avalanche.

The situation was not considered pleasant. Fortunately, I understood the nature of the brutes, and reining up my horse, I waited until the front of the stampeded mass was within

twenty yards, then with a few shots from my heavy six-shooters I managed to drop some of the leaders, splitting the herd and sending it off in two streams to my right and left.

When all had passed me they stopped, seemingly perfectly contented, though thousands were yet within fifty yards of my position, and many within five or six paces. They finally permitted me to proceed, unmolested, though I was compelled to ride through the uncomfortably narrow spaces, between herds, for a great many more miles.



A BUFFALO COW AND HER CALF.

Some years the buffalo moved northward in an immense column, not unfrequently twenty to thirty miles in width, and of unknown depth from front to rear. Other years the northward journey was made in a number of parallel columns, moving at the same speed and with their numerous flankers covering a width of say seventy-five to one hundred miles.

The line of march of this great spring migration was not always the same, though confined within certain limits. As the vast herd proceeds northward it is constantly depleted, small herds or bunches wandering off to right and left, until



finally it is scattered in small herds far and wide over the extensive feeding-ground, where they enjoy the summer season.

When the food supply runs short in one locality, they go to another, and as fall approaches and the grass of the high prairie becomes parched by the heat and drought, they gradually work their way back southward, where they, or at least many of them, feed, during the winter, on the rich pastures of Texas and the Indian Territory.

The personal knowledge of the author, relating to the migratory herds of buffalo, is in direct conflict with the theory of many old Plainsmen, and with the superstitious tradition of the Indians, who assert that the buffalo do *not* return south, and that each year's herd consisted of animals which had never made the journey before, and would never repeat it again. They admit the northern migration, which is too pronounced for either doubt or dispute, but refuse to admit the southern or return migration.

Many thousands of young calves were killed every spring, proving that they were produced during this migration, and accompanied the herd northward, but because the buffalo did not return south in one great mass, as they were seen to go north, it was argued that they never went south at all.

The white advocates of this theory were easily confounded in their argument, for they could give no reasonable hypothesis on which to account for the origin of the vast herd which yearly made its way north. Not so with the Indian, he was equal to the occasion.

Every Plains Indian, with whom the author has discussed the subject, avers that the buffalo were produced in countless numbers, according to the will of the "Great Spirit," in a country under the ground; that every spring the surplus, like the bees from a hive, swarmed out of great caves, or openings in the earth, somewhere in the "Staked Plain" region of Texas. I have been solemnly assured by one Indian that he has been at those mysterious caverns, and saw the buffalo coming

out, with his own eyes. Many others have told me that their fathers, uncles, or other old men have been there.

During the fall of 1876, Chief Slow Bear assured me that he knew exactly where these caves were, though he had never seen them; that the "Great Spirit" had provided this means for the constant supply of food for the Indians, and that no matter how recklessly the white men slaughtered, they never



CHIEF SLOW BEAR.

could exterminate them. The last time I saw him, the old man was beginning to waver in this belief, and stated that he feared that the "Great Spirit" had shut up these great caves, and that his people must eventually starve.

During the spring and summer time the buffalo were seldom disturbed by the Indians. A sufficient number were killed to

enable all to satisfy their appetites at will, but this was always done in as quiet a way as possible, by crawling or stalking. Great care being taken not to alarm and drive the herds away from the vicinity of their villages, or encampments.

In the latter part of September, when the buffalo was at his fattest, preparations were begun for the "great fall hunt," which the Indian made for the purpose of killing a sufficiency of the animals to furnish dried meat for a winter's supply, and



A SHORT RANGE SHOT AT THE BUFFALO.

heavy robes for lodges, bags and saddles, as well as for lighter skins for clothing, bedding, and for trade.

What was regarded by the Indians as royal sport has been styled the "surround." A body of four or five hundred warriors was required to perform it to good advantage. Runners were previously sent out to discover a large herd of buffalo, often selecting one containing as many as three or four hun-



dred animals. The force of warriors was divided, and selecting five or six groups of say twenty to thirty warriors each, these would take position outside of the moving body which was to encircle the herd, at prominent points where they could give chase and destroy any buffalo that might break through the closing-in-line and escape. The main body then proceeded to surround the herd. They went in groups to different sides of the herd and gradually approached from all directions, closing the huge animals in and starting them to running in a circle within that formed by the converging and contracting line of horsemen. Some of the buffalo made desperate rushes which were met in every instance by shouts, shots and circling horsemen, until utterly bewildered, they almost stand still to await their fate.

So skillfull is the management that they would keep the herd in motion, alternating in the chase and firing, until they had destroyed the entire number. To the Indian this sport approached more nearly than any other to the excitement of a battle. In it he exhibited the same skillful marksmanship and horsemanship with less attendant danger to his own life.

When the slaughter of the herd so surrounded is completed, the warriors return to camp; the women skin, cut up and pack the meat, on ponies, to camp. Almost every portion of the dead animal is made use of. The skins are stretched on the ground to dry, the meat is cut up in flakes and hung on trees or scaffolds to dry, and as soon as this—the woman's work—is done, another surround is made with similar result, and this continued until the desired quantity of meat and skins are obtained, or perhaps until cold weather drives the warriors to their winter camp.

The weapon principally used in the surround was the bow and arrow. Each warrior, knowing his own arrows, had no difficulty in identifying the animals killed by him. These were his individual property, except that he was assessed a certain proportion for the benefit of the widows and families which had no warrior to provide for them. If arrows of different

men were found in the same dead animal, the ownership was decided by their positions. If each warrior inflicted a mortal wound, the game was divided, or given entire to some widow with a family. The head warrior decided all controversies.

When firearms are used, which is very seldom, the dead buffalo cannot be identified as to ownership, but the Indians, in such cases, equally divide the meat and skins among the hun-



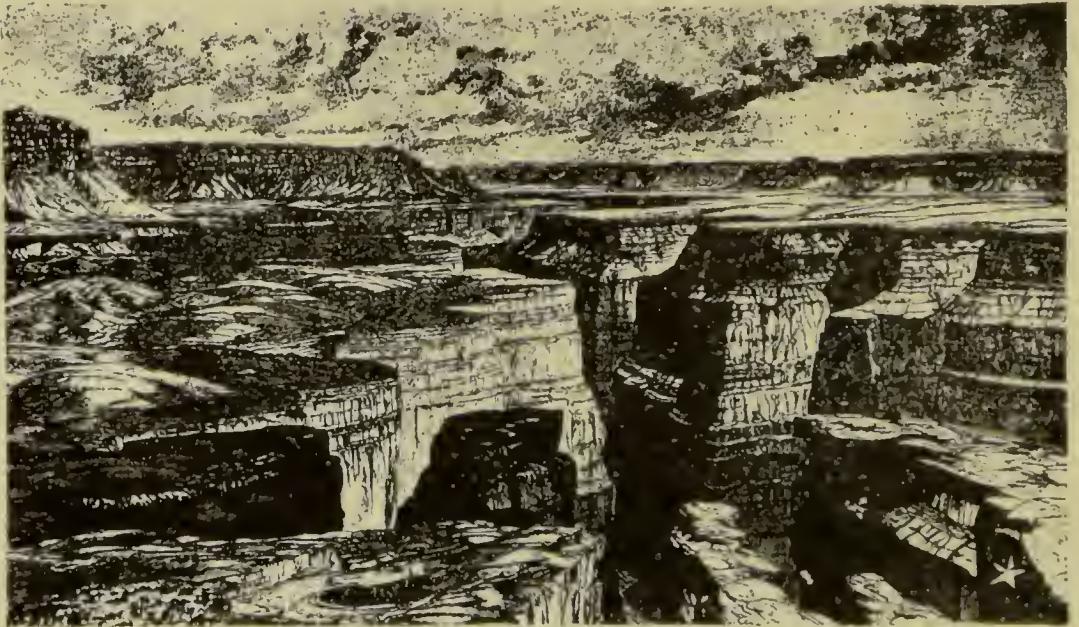
SIOUX METHOD OF DRYING MEAT.

ters. None but the poorest and laziest hunters approve of this arrangement, but it is the only solution of the problem left to them.

Where the depressions were too slight to favor the "surround," as is the case in some portions of the Plains, the arrangements were entirely different. On discovering a herd

the warriors were deployed in a wide semicircle, and approached the unsuspecting animals at a slow walk of their ponies. When the near approach of this line alarmed the herd sufficiently to start it on the run, a signal was given and the whole line dashed forward, pursuing and killing the frightened animals until every pony was tired out.

In that case the Indian camp was a migratory one, pitched as near as practicable to the scene of slaughter until the women had "cleaned up," the meat put out to dry and the hides



A TYPICAL PLACE TO DRIVE THE HERD TO SLAUGHTER.

stretched on the ground, when it was broken up and all proceeded in search of another herd.

Where localities are suitable for it, the Sioux have killed buffalo by the hundred by decoying a herd to the desired position, appearing suddenly in a long sweeping line of horsemen and driving the stampeded animals over a precipice, where the greater portion of the herd is either killed or wounded by the fall. The disabled brutes are then slain with lances.

Of all animal creation the buffalo is the most stupid. When



it sees or smells no enemy a herd will often stand still until every individual is shot down. Occasionally a herd will do this when the enemy is in plain view.

I have seen the Sioux sitting on the ground, on level prairie, in plain view, and less than forty yards from the herd, shoot down a dozen animals and, having all they desired to take care of, had actually to drive away the survivors by shouting and waving skins, before they could butcher the slain animals.

With all this stupidity, this animal is sometimes the most easily stampeded or panic-stricken of any other plains animal. The herd which may stand perfectly still while being shot at during one hour, may the very next hour, without the slightest assignable cause, rush headlong over the prairie or plunge over some precipice in the blindest and wildest paroxysm of fear. This peculiarity of the buffalo has not unfrequently been the cause of great excitement, havoc, and death in the Indian camps on the Plains.

The Sioux have related to me many instances where large herds of these huge beasts have stampeded and blindly plunged through their camps, trampling to death many men, women and children, in the dead of night, as they swept over lodges and destroyed them with everything in their path, almost equal to a cyclone.

The only defense the Indians had, was in splitting the herd. When this could be done, they with their camp would be saved, otherwise all would go to destruction together. A distinct roaring sound, resembling that of distant thunder, accompanied by the rattling of hoofs and horns, always preceded the stampeded herd sufficiently distant to give the Indians a few moments' warning; so that with prompt and concerted action they could often split the herd and save their camp with their women and children.

The instant such a sound was heard by the occupants of a camp, day or night, the alarm was given by the fiercest yells that ever split the throats of badly frightened Indians, and

every warrior instantly sprang to his arms and ran with all possible speed directly towards the sound. Two minutes is all the time necessary for the warriors to form in two lines, in the shape of the letter "A," facing the herd, twenty-five to fifty yards from the camp. When the advance line of buffalo was within striking distance some of the leaders were struck down; other animals, falling over these, were also killed be-



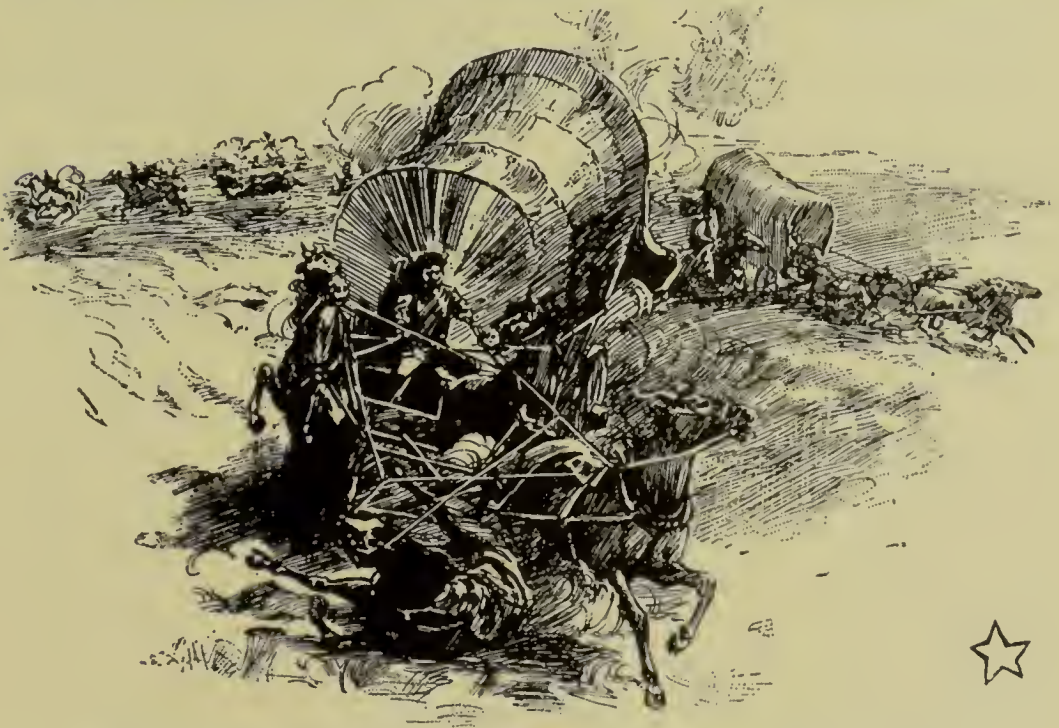
DELL RAPIDS.

fore they could regain their feet, making a blockade at the point of the two lines of warriors, which, with those killed along the spreading lines of men, usually split the herd and sent it off in two streams, tumbling in fright and confusion on either side of the camp.

Such incidents were almost always the cause of death to a

few, if not many, warriors, who were trampled to death before a sufficient number of animals could be killed or disabled to break the force of the sweeping avalanche, and this was especially the case in the darkness of night.

Immediately after the construction of the Union Pacific, the Kansas Pacific, and the Atchison, Topeka and Santa Fe railroads, white hunters from all parts of the country, all excited by the prospect of having a buffalo hunt that would pay, at one dollar each for the hides, swarmed on the buffalo-



THE SIOUX DRIVING WHITE HUNTERS OUT OF THEIR COUNTRY.

ranges, in wagons, on horseback, and afoot, until the unfortunate buffalo was slaughtered on every hand.

Merchants of small towns, along the railroads, took advantage of this new opening, by furnishing outfits, arms, and ammunition, to hunting parties, and established vast trades, by which many of them made large fortunes. Thus, the buffalo



were most wastefully slain while Congress talked of interfering, but simply talked.

Winter or summer, the slaughter continued. Statistics show that during the years 1872-73-74, no less than five millions of buffalo were slaughtered for their hides only.

This slaughter was wholly in contravention of the solemn treaties with the Indians. The Indian Bureau made some feeble effort to keep the white hunters out of the Indian country, but soon gave up, and the hunters spread all over the ranges, slaughtering buffalo before the very eyes of the Indians, and in a few more years the myriads of buffalo became myriads of carcasses. The air was foul with sickening effluvium. The extensive Plains, which previously teemed with animal life, was a dead and putrid desert.

## CHAPTER XIV.



URING the winter season, when the snow was deep in the northern country, the Sioux often hunted the buffalo on foot. He could run upon the surface crust of the snow by the use of snow-shoes, while the weighty buffalo sunk deeply into the drifts and were easy victims to the lance, or the arrow.

The snow blowing from the higher grounds would drift into ravines and lowlands to a great depth, leaving the grass on the sides of the hills bare for the buffalos to feed upon.

When driven from these bare spots, the buffalo would attempt to lunge through the snowdrifts, but would soon be almost helplessly wedged in, and become unable to resist the pursuer.

The Indian had another method for taking the buffalo. He would cover his head and back with a buffalo robe, and crawl up close to a herd where he could easily shoot down his choice of the group.

Elk in large numbers have been killed in winter, by the Sioux, who glided up behind them on snowshoes, and severed the hamstrings.

The Indian makes a weapon especially adapted to this purpose. A keen-edged knife blade is set diagonally in a crotch of

a pole which is about ten feet long. The blade is securely fastened, and the crotch which spreads about a foot at the open end, is firmly strengthened with raw-hide strings.

A herd being discovered on a slope from which the wind has driven the snow, the hunter drives the animals into a deep



INDIANS KILLING BUFFALOES IN THE DEEP SNOW.

snowdrift where he runs up behind them, sets the crotch of his pole against the hind leg, just above the knee, gives it a quick push and the hamstring is severed; quickly serving the other leg the same way. This is repeated until the Indian has secured all the elk he desires.



Wolves have always been killed by the Sioux in large numbers, for their furs. There were several species of the wolf family in the Indian country. Some of these were ferocious when made ravenous by hunger. The most numerous was the coyote, a timid little animal. The prairie-wolf was a little larger, but not dangerous to man. The black, or "mountain" wolf was more or less feared by the Indians, but they were not very plentiful, and, therefore, not very destructive to either man or beast.

The most formidable and dangerous wolf of the plains was the gray wolf, usually called the "buffalo" wolf. These animals are about the size of a Newfoundland dog, and they are gregarious. I have seen them in packs of seventy-five to a hundred, following in the vicinity of herds of buffalo, upon which they continually preyed.

While the buffalo were together, in large herds, they were not so fearful of these wolves; for by acting in concert they could defend themselves against the attacks of even the largest packs, but whenever a buffalo was found alone it was almost sure to be devoured by those cunning wolves.

Two of these "buffalo" wolves will, when hungry, kill any buffalo, or even the most powerful horse, which they find alone on the prairie. The author has seen this done in the case of his own horse.

When the horse, attacked by them, endeavors to escape them by running, they follow until he is tired and turns to fight them. One wolf takes position in front, the other stands in the rear. When the horse kicks at the wolf behind him, the one in front cuts the sinews of the front legs with his sharp teeth. As the horse rears up to strike, the rear wolf cuts the hamstrings of his hind legs; thus he is quickly made their prey.

A herd of horses, or a herd of any kind of animals, can easily defend themselves against the buffalo wolves, by bunching up, facing outward, and acting in concert. In order to master these large animals, the wolves must have access to both ends at the same time.



THE ELK AT HOME.

The Sioux speak of the "buffalo" wolves as being very dangerous, averring that it not unfrequently happens that a lone warrior, away from his village, especially after night, has been set upon and devoured by some of these hungry animals; and that children have occasionally been seized very near the parental lodge, after night, and dragged away by these ravenous wolves to be devoured.

In making long night rides from frontier Posts to and from remote Indian camps, I have often been followed by



THE BUFFALO-WOLF.

packs of "buffalo" wolves; but, as a rule, after killing two or three of them with my sixshooters, the remainder would stop and feast upon the dead.

I believe that the most vicious pack I have ever had to contend with, numbered no less than sixty or seventy. I was riding from Chief One Bear's camp, on the Grand river, down that stream towards Fort Yates, on the night of March 31st, 1878, when a number of wolves set up a howl some distance



behind me. As I rode along at an easy trot, I noticed that the howling grew closer, and at length, on looking back, I saw a pack of twenty-five or thirty of these large wolves close behind my horse, and howling their utmost.

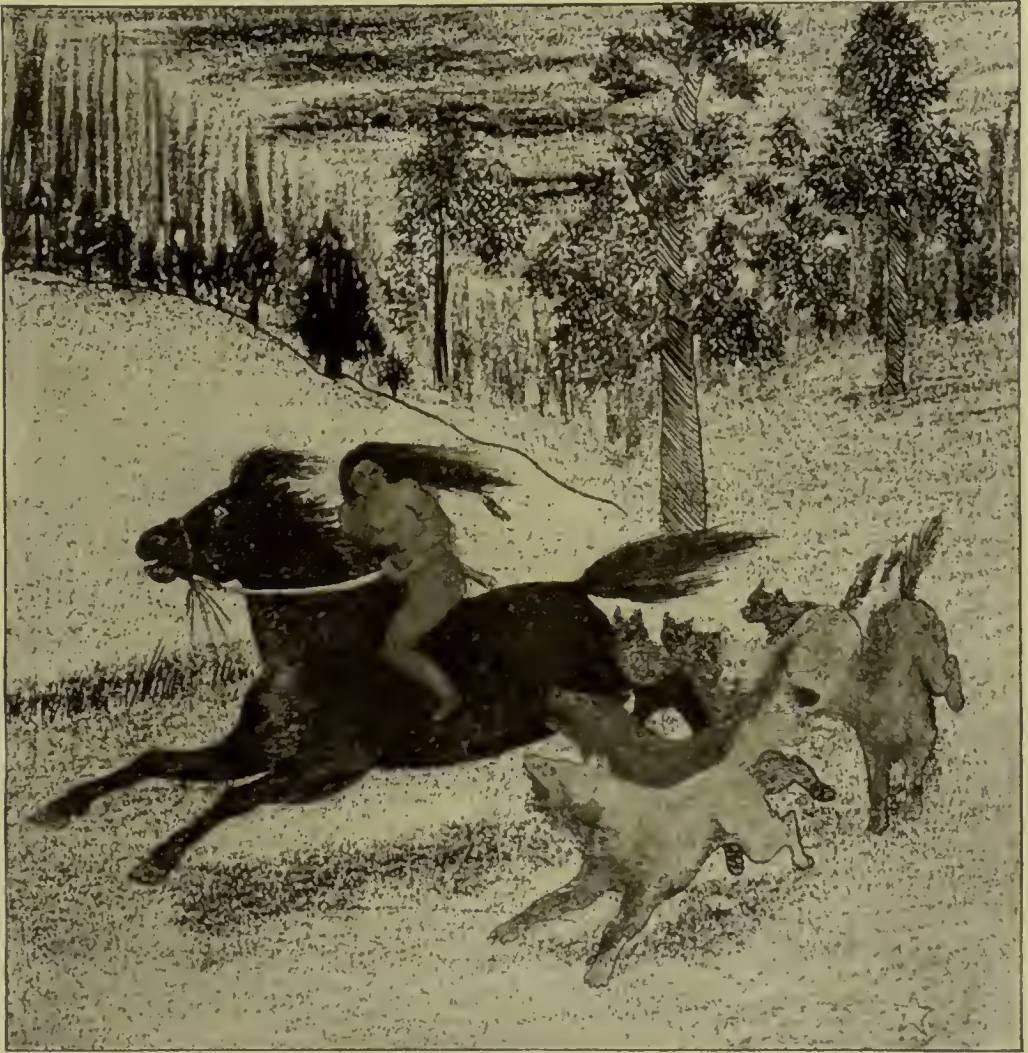
This startled my horse, and he willingly increased his speed,



WOLVES KILLING A HORSE.

but still pursuing me, it was not long before their number was increased to fully sixty or seventy. My horse was almost frantic with fright, and repeatedly kicked at them as he ran.

Without slacking speed, I began to fire at them, with my heavy sixshooters, and succeeded in either killing or disabling one of them at every few rods. These were pounced upon and quickly torn to pieces by others of the pack, and had the effect



A WARRIOR CHASED BY WOLVES.

of gradually diminishing the number following me, not only by the number killed, but more so by the number which stopped to devour the dead.



They thus pursued me for a distance of about ten miles, in the meantime cutting my horse in three places on his hind legs, from which wounds he bled considerably, although he was not seriously disabled or permanently injured.

The powerful snaps of their jaws, as they missed their objective holts, were terrific. Some of them succeeded in getting in front, so that I was compelled to shoot forward, right, left, and rear; frequently firing when the wolves were within six or eight feet of me.



KEEPING THE WOLVES AT BAY.

Finally, after my horse was almost tired out, I dismounted and succeeded in holding the pack at bay by killing a large number, which were devoured by others as fast as they were slain, until the remainder finally withdrew.

The Sioux have always been successful bear-hunters, although they wisely feared the bear more than any other animal with which they came in contact.

They consider the flesh of the bear a great delicacy, and



they aver that bears-oil is an infallible specific for increasing the growth of their hair, as well as promoting its gloss. The skins are the best to be had for bedding, and are valuable to the Indian for several other purposes.



A GRIZZLY BEAR ON GREENE RIVER, WYOMING.

So impressed are the Sioux with the intellectual power of this cunning animal, that they endeavor to appease the names of the slaughtered bear with various time-honored ceremonies.

The severed head is ceremoniously laid on a clean freshly tanned skin, and decorated with a profusion of trinkets. Tobacco-smoke is then solemnly blown into the nostrils by the successful hunter, after which a speech is made by him, in which



SKIN OF THE BLACK BEAR.

the orator extols the courage of the defeated bear, pays a few supplementary compliments to its still living relatives, and regrets the necessity for its destruction, but hopes that his con-

duct has been, on the whole, approved by the dead animal and its relations.

The Sioux are thoroughly acquainted with the habits of the bear, especially the black, and the grizzly bears, the two species which are most conspicuous in Northern America.

The black bear has a curious habit of treading frequently in the same path, which is easily detected by the practiced eye of the Indian, and often leads to the destruction of the animal.

The chase of either of these bears is a very dangerous one, and must be done entirely on foot. Ponies can seldom be trained to the task. They are seized with such mental terror at the sight or the scent of the infuriated animal that, in their frantic fears, they become wholly unmanageable by their riders.

Although the black bear is naturally a retiring creature, keeping itself aloof from mankind, and never venturing near his haunts except when incited by fierce hunger, it is a truly dangerous animal when hemmed in by its antagonists, and all hope of escape is cut off. Seated erect, its eyeballs darting fury, its ears laid closely upon its head, its tongue lolling out of its mouth, and every gesture glowing with fierce energy, it presents a sight that is sufficient to unnerve any but an experienced hunter, who has learned to preserve a cool demeanor under the most exciting circumstances.

Standing, or rather sitting at bay, the bear deals such terrific and rapid blows with its ready paws that it strikes down the attacking Indians as if they were so many rabbits, and ever and anon makes a furious charge at its enemies. Every wound made by the arrow, lance, knife, or rifle-ball, unless the heart is reached, has only the effect of exciting the animal to greater fury.

During the months of May and June, the bears are rather thin, and their flesh is not relished at that time, so they enjoy a short period of unmolested ease. As they are especially fierce at this time, the Indians have a double reason for keeping aloof.

The particular ferocity at this time is attributable to the fact that the male bears are engaged in seeking their mates, and



when it happens, as is often the case among wild animals, that two or more males take a fancy to the same female, they fight for the desired prize with unrelenting fury.

The black bear habitually passes the cold winter months by



A BEAR ON THE COLORADO RIVER.

hibernating in its den. The Sioux claim, however, that unless the bear is very fat at the commencement of the cold season, it will not remain in its den, but gets through the winter without hibernating.

When they can be found in their dens, the hybernating bears are so oppressed with irresistible sleep that they can hardly be induced to move, and the somnolent animals are easily slain with the lance.

The black bear is very prolific, producing from one to four cubs at a birth. The newly born cubs are very small, being no more than six to seven inches in length. They are then covered with very fine gray fur. They are born in either January or February, and remain under strict maternal control until they are six months old. Their fur continues to retain the gray hue for more than a year. By the end of the second year the light-hued hair has given place to the glossy black coat.

This bear will restrict itself to a vegetable diet unless pressed to animal food by the pangs of hunger. It is, however, fond of the little snails which come up to feed on the sweet prairie-grass as soon as it is moistened by showers or dew to suit the locomotive capabilities of those wet-loving mollusca, and is extremely fond of honey; in search of which dainty it displays great acuteness and perseverance.

Few trees afford so unstable a footing that this creature will not surmount them to reach a nest of wild bees, and there are few obstacles which his ready claws and teeth will not remove to obtain the subjacent dainty.

If the honey is deeply concealed in the hollow of a tree, and the entrance by which the bees find ingress and egress is too small, for the insertion of a paw, the bear will set steadily to work with his teeth, and deliberately gnaw his way through the solid wood until he has made a breach sufficiently wide to answer his purpose. When he has succeeded in bringing the combs to light he scrapes them together with his paw, and devours comb, honey, and young, without apparent inconvenience from the stings of the surviving bees.

The deservedly dreaded Grizzly bear is the acknowledged superior of every animal that ranges over the same country. Other members of the *ursine* family are not given to attacking human beings, unless they are alarmed or wounded, but the

Grizzly displays a very unpleasant readiness to assume the offensive as soon as it perceives a man, be he mounted or on foot, armed or unarmed.

Yet this bear is not entirely without the innate dread of humanity which is instinctively implanted in every known animal, for, although it will attack a man without hesitation, it will not venture to follow up his track, and even if it should come across the air which is tainted by his presence, the Grizzly bear will turn and walk leisurely away.



A GRIZZLY LOOKING FOR INDIANS.

When the anger of the Grizzly bear is aroused by the pain of a wound, it cares little for man, but rushes furiously upon the enemy, dealing the most fearful blows with its huge paws, armed with their array of trenchant talons, and holding its powerful teeth in readiness for a close combat. So tenacious of life is the Grizzly bear that unless it receives a wound in



the brain or heart it will continue its furious struggles, even though it be riddled with bullets and its body pierced with many a gaping wound.

These warlike capacities render the creature highly respected by the Sioux, and the slaughter of a Grizzly bear in fair fight is considered an extremely high honor, and the possession of a necklace formed from its claws is considered an



CHIEF BEAR HUNTER.

enviable mark of distinction. No one is permitted to wear such an ornament unless the bear from which the claws were taken had fallen under his hand; consequently, the value of the decoration is almost incalculable. So largely is this mark of distinction prized, that the Indian who has achieved such dignity can hardly be induced to part with his grand ornament.

Chief Bear Hunter, who was an expert slayer of these terrible animals, has many a scar from their teeth and claws. He bears ample testimony to the fury with which they make their assaults, and the need of cool determination in the hunter who matches himself against such a foe.

Just as the bear approaches within a few yards of its adversary, it sits up on its hind legs for a moment, and then rushes forward with almost inconceivable velocity. But the moment when the bear remains quiescent affords sufficient time for a determined hunter to thrust his lance to the heart of the savage foe.

The front legs of this animal are enormously powerful, and the feet of a full-grown Grizzly are eighteen inches in length, and armed with claws five inches long. These claws are very sharp, and when the animal delivers a blow with its paw, the sharp-edged talons cut the adversary's frame as if they were so many chisels. A singular peculiarity is found in these claws. The animal can use them separately, and has been repeatedly seen to grasp a dry clod of earth in its foot, and crumble it to pieces by the mere movement of the claws upon each other. The head is very large in proportion to the body, but the tail is so short that it is entirely hidden beneath the heavy fur that covers the hinder quarters. The Sioux frequently amuse themselves with the perplexity of their young boys, by telling them that the carcass of a dead Grizzly bear is easily lifted if seized by the tail,—a proceeding which bears a strong analogy to the method of capturing a bird by covering its tail with salt.

The gait of this bear is rather peculiar. The fur is so enormously thick and long, that as the animal shuffles along, it shakes up and down with every step, and swings its body in a curious and exceedingly awkward manner, and rolls its head from side to side in unison with the movement of its body.



CHIEF BEAR HUNTER ATTACKING THE GRIZZLY IN THE BIG HORN MOUNTAINS.



All animals stand in great fear of this formidable beast, and a horse evinces such terror at the sight and smell of the Grizzly bear that it is with great difficulty trained to carry even the skin of the dead animal. The predaceous animals hold the Grizzly in such respect that they will not venture to touch a deer which has been killed by this powerful creature, and that the very imprint of the bear's feet upon the soil is a warning which not even a hungry wolf will disregard.

## CHAPTER XV.



LOVE-MAKING among the wild Indians is as natural, common, and customary as it is among the more civilized sex, old or young, mated or single, have the undisputed right, by tribal custom, to make love to their heart's content.

As soon as a boy has been proclaimed a warrior, which is generally at the age of six-

teen or seventeen, his first ambition is to secure a wife or two, and some times he buys up three or four at once. The only real essential in the affair is that he have a sufficient number of ponies, or other property, to pay for the number of wives he desires; but it is better to win the love, also, if possible.

Any Indian, who has the ponies, can buy a wife, but he cannot compel her to stay with him longer than three days. After that time the wife has the right, by custom, to leave her owner, provided she can get some other man to take her and return to her owner the price paid for her.

If the man wins the love of a girl, before he buys her, she, as a rule, stays with him; if not, she generally leaves him sooner or later for some man she does love.

In real love-affairs, the lover approaches his inamorata in a manner somewhat shy and constrained. No Indian is bashful.

He is proud of the violence of his passions, but custom has denounced love as a weakness, and he feels himself thus afflicted.

With his face artfully painted, and his locks adorned with highly colored feathers, he goes to the lodge of his sweet-heart,



WIVES OF A WHITE FUR-TRADER AS THEY APPEARED AT OMAHA.

and stands in the presence of his best girl for hour after hour without uttering a word; simply showing by his looks the feelings which agitate his bosom.



A number of such visits make his intentions quite plain to the old folks, who then hold a family council at which they discuss the eligibility of the lover, the number of ponies he would probably give for the girl, his standing in the tribe, and all these matters being satisfactorily disposed of, the girl gives her lover all the encouragement possible, and as soon as it is dark he will wait near her lodge for the appearance of his beloved.

He carefully conceals himself from the observation of all others persons, though every individual of the lodge, and not unlikely every member of the village, knows he is there. A very strong social fiction of the Sioux is that the lover is supposed to be entirely unseen by any person except his affianced.

The girl usually keeps her lover impatiently waiting for a little while, until her own feminine nature thinks the proper time has arrived for her to slip out of the lodge to be pounced upon by her lover. Together the couple slips silently away, just out of hearing of the parental lodge, wrap themselves up in one large robe—to keep off the chilly breeze—and make love to their heart's content.

No couples so engaged are ever disturbed; though they may be watched by many other young people out of mere curiosity, etiquette requires that the curious onlookers must not only keep aloof, but they must pretend to have seen nothing.

There are many cases where two or more lovers pay their addresses to the same girl at the same time. In such cases the opportunity and incentives to coquetry are immense. Half a dozen young warriors may be seen lying flat on the ground, each one no doubt in plain view of the others, though each one presumed, by the fiction of custom, to be entirely alone and concealed from all other persons.

When the girl appears, a rush is made by the whole party of lovers, and she is seized by one of them. Of course she always has a choice, and if a wrong one should get possession of her, she has only to make a slight resistance or exclamation to be quickly released, only to be seized again by another, which

process is repeated until captured by the man she desires to flirt with on that occasion, when she yields passively. The others disappear from the scene at once.

Every band of Indians has its more or less cunning and des-



A SIOUX COURTING SCENE.

perate flirts, nor is their conduct objected to by the fathers, who realize that "competition is the life of trade," and raise their prices on the accession of each new lover.

The prettiest girls are the most desperate flirts among the

Indians, as well as among other races, for the homely women seem to be utterly unable to break into the hearts of loving men.

I have met a great many of these flirts among the Sioux, but



BUTTERFLY—A TYPICAL SIOUX FLIRT.

none more accomplished in that line than the daughter of Chief Standing Elk. Her name was, in Sioux, Ki-Ma-Ma, interpreted, Butterfly. She was a pretty Sioux girl, and a high-flyer; the most persistent coquette I have any recollection of



meeting. She told me one day that she had for more than a year kept at least a dozen lovers lying about her father's lodge-door, flirting with each in turn, and managing so adroitly that each one felt he would be the happy owner of her in the end, "but," said she, "I am not going to be sold to any of them. My father told me he would not sell me to any one; so you see I am at liberty to do as I please. I have more fun with a lot of lovers than I could have with one. I get nice presents, even ponies, from most of them, and what presents I get I divide with my father; so you see, he would be foolish to sell me for five or six ponies." Then she questioned me as to whether white men ever got so foolish and baby-like when they were really in love with a girl. She was answered that, according to the author's observations, some of them were likewise afflicted.

When the courting couple comes to an understanding between themselves, the lover lays the case before the father, or if he be dead, the mother is consulted. The question of price is discussed in all its bearings. In case more is asked than the lover is able to give, or his father is willing to give for him, the suit may either be abandoned, or an effort made to compromise.

Just before night-fall, ponies, buffalo robes, and other valuables, all the lover can afford, are taken to the lodge of his intended. The ponies are tied near the door, and the other articles are piled up near by. The next morning comes, and if the articles are taken into the lodge and the ponies sent to the herd, the lover's offer has been accepted; but if all things are left where they were put, the suit has been rejected.

By custom, the young husband conducts his new purchase to the home of his father, where he lives until there is an increase in his family, or at least until he is able to have a lodge of his own.

There is no such thing among the wild Indians as a marriage ceremony, or formality of any kind. The price being paid and accepted, makes the man the absolute owner of the

woman. He makes her his wife or his slave. He has the right to sell her, to give her away, or to kill her, and custom stands to his full protection in any of these acts. The girl can not leave him until she can get some man to take her and pay for her, unless she risks her life in an elopement.

The girl being led by her fancy, and the father by a careful consideration of her value, it frequently happens that they differ as to which lover should be accepted. Among whites, fiction teaches that the poor lover is frequently more handsome and fascinating than certain rich men, and this rule applies likewise to the Indian men; though the white girl can stand on her dignity and say "No!" such a word would have no effect on the Sioux father.



LOVERS PREPARING TO ELOPE—SIOUX DRAWING.

Custom makes an elopement entirely proper, but a very dangerous adventure for both parties. As the family lives in the single room of the lodge, the elopement of the Indian girl is a very difficult undertaking, especially when the father has the least reason to suspect such intention, for he and his family are on constant watch to prevent the daughter's escape, as it means the loss to him of her value in ponies. Even when she goes out at night to meet her lovers, many eyes are upon her, and her escape is cut off by her father in every conceivable way.

However, among white people, "love defies lock-smiths,"

and just so among the Indians, love laughs at the watchful eyes; creeping out of the lodge at the hour of midnight, when the family is wrapped up in the interests of dream-land, the girl silently joins her lover, and together they mount a pair of the fleetest ponies of the village, which have been previously tied in some safe place, and by morning they have left the wrathful pursuers far in the rear.

Should they be overtaken or captured within twenty-eight days according to our reckoning or one moon according to the Indian method of computing time, they would both pay for their love-affair with their lives. In such cases, however, it is Indian against Indian, and the lovers are usually vic-



A PERILOUS ELOPEMENT—SIOUX DRAWING.

torious. The fugitives move so rapidly and so constantly, that the pursuers, having to search out their trail, which has been concealed by every device known to them, are generally baffled within two or three days and they return to camp, leaving the lovers to enjoy the rest of their "honey-moon" unmolested.

After the time limit of one moon expires, the fugitive lovers come riding back to the home village as if they had a perfect right there; and everybody, old and young, flock about them to congratulate them on their success at flight, as well as to hear the story of their cunningness in making good their escape. Their return is usually celebrated by a great festival in which all the people of the village participate.



The author has always noted that, of the lovers any Indian girl had, half of them, on an average, were men who already had one, two, or more wives. They were generally men of means, and, therefore, favorites of her father. These men are just as successful in their suits with the girls as the single men are, though they seldom elope, as they would leave too much property behind.



FATE OF A CAPTURED GIRL WHO ATTEMPTED TO ELOPE.

Jealousy seems to have seldom found its way to the heart of an Indian woman. Many of the girls prefer to be the wife of a man, and especially favored for a time, when he is known to be a good husband, than to take chances on some "green" or untried man.

So long as a man is not so old as to care no longer for the gentler sex, whether mated or single, he is the possible suitor

for every unmated girl in the tribe. I have noted several instances where Indians of middle age, who already had many wives and children, were such favorites with the girls that they could win by love as many of the nicest girls of the tribe as they felt disposed to pay for.

I have likewise known a few instances where the man who bought the oldest daughter, had at the same time made a bargain for all of the sisters, which were to be turned over to him as fast as they arrived at marriageable age. In that case,



FATE OF THE MAN IN THE CASE.

the man who has a lien on the sister of his wife, is the loser in case of elopement.

Scarlet Robe, the widow of Red Horse, deceased, told me, at a Sioux encampment on Powder river, on the 27th of July, 1879, that a warrior by the name of Big Tail had bought her oldest daughter ten years previous; and, being a good friend of her husband, he had secured a lien on their three younger girls. That he had already taken two of them, and had no



children by either of the three; that he had now demanded the fourth and last one, who was then fourteen; that he would have no children by her, and expressed her solemn wish that her daughter had the right to be sold to some other man. I asked her why she did not encourage her daughter to elope with some boy of her choice. "Why, she won't do it," said the mother pathetically, "she loves Big Tail too well."

There is no such idea as continence among wild Indians. My own knowledge of them is to the effect that they have as little control over their passions as the beasts of the forest, and custom holds them to as little accountability for their indiscriminate gratifications.

No punishment is visited upon the lover. Every person, male or female, has the right to win if possible the love of another. The attempt of one man on the virtue of another man's wife is in nowise incompatible with the most intimate friendship between the two interested men. The friend may make the most violent love to the wife, with the strongest protestation of passion, promises of love, devotion, kind treatment, and constancy, in the very presense and hearing of the husband, who is, by custom, debarred from resenting it, whatever may agitate his bosom; though I have known of some cases of this kind, where a man so dearly loved his wife that, contrary to custom, he rebelled against such action to the extent of taking life.

In rare cases a couple are so entirely devoted to each other that neither of them will share their affections with any one else. The husband being entirely satisfied with but one wife, and she is likewise retiring and modest. -

The only protection the woman or girl has against the brutality of any man in whose presence she happens to be is by "roping" herself. This is done by tying her lower limbs with a buck-skin strap, in such a manner, however, as not to interfere with her powers of locomotion. The married or mated woman, who is faithfully inclined to her husband, does this before retiring at night when her husband is absent. Without





CHIEF BIG BUFFALO AND HIS DEVOTED WIFE.

it she would not be safe a moment, and even with it, the unmated girl is not safe alone outside of her father's lodge.

Of course the "roping" can easily be removed by any warrior, but the unwritten law of the tribe makes it a punishable offense to do so.

In the event that a girl, so "roped," meets with outrage, her father has the right to demand her market value from the perpetrator, under penalty of death if the payment is not forthcoming. If the bill is promptly paid, the offender may take the girl for his wife; but if a married woman, properly "roped," falls a victim to the brutality of some man, other than her owner, her husband has the right to demand the life of the offender; while if the same woman had been found without the "roping" and outraged by the same man, her husband has no right to say anything, whatever he might think.

Indians are all very careful not to mate with blood relationship to each other. The affection of relationship is very tender. A man who would buy up a whole lodge full of sisters for wives, would not tolerate a thought of marrying even his second cousin.

However tender the brotherly love for his sister, he will absolutely stand by and see his sister outraged by other warriors, against her will or consent, and under no circumstances would he interfere to protect her. He considers such an act an infringement on their rights.

Indians are all fond of children, and are anxious to have as many as possible. The wife who does not bear a child within a reasonable time, is likely to be sold, and the sale is usually approved by the woman.

When the husband sells a wife, by whom he has had children, he keeps the off-spring. The possibility of separation from her little ones tends to keep the wife under proper subjection; though her sale, or even her voluntary abandonment of her husband for another man, does not prevent her visiting or receiving visits from her children.

The largest family lodge is no more than eighteen feet in

diameter, and has but one room. The average number of inhabitants to the lodge is twelve individuals, three warriors and their families. Thus, some idea may be formed as to the crowded condition, and of the utter lack of privacy of the inmates, and their entire lack of modesty and delicacy either in word or act.

With reference to the sexual and marital relations, the wild Indians are scarcely to be classed above the beasts of the field:



CHIEF WHITE CLOUD'S PRETTY LITTLE DAUGHTER.

and the devotion of the husband to a favorite wife, or his infidelity to them all, fails to awaken an idea of resistance to this universal custom.

The family, no matter how large, all sleep in one bed, which is constructed in size accordingly. When the husband of two, three, or four wives, brings home another new woman and pays especial respects to her, the others simply look on with pleasant smiles.



## CHAPTER XVI.



IN THE 18th of June, 1879, while I was at the village of Lone-Buffalo, on Milk river, Montana Territory, the seventeen-year-old son of this Sioux chieftain was initiated as a full-fledged warrior. The name of this boy was War Eagle. His father was quite wealthy from the Indian point of view, as he had a large herd of ponies.

Immediately after his initiation, the boy advised his father that he had selected a little girl and that he now desired to purchase her for his wife as soon as possible. The fond father promptly presented him with a dozen ponies, to pay for his wife.

The boy straight-way proceeded to the father of a little fourteen-year-old girl, whom he had previously courted in true Indian fashion, and agreed to give him his price, four ponies, for his daughter. The youngster then went to another lodge and made a like bargain for another daughter of his choice. Still not satisfied, he called on the father of a third girl, where he consummated a bargain for her, all on the same terms, agreeing in each case to deliver the ponies before dark, and to take his wife home with him.

Just before sun-down the young warrior proceeded to the

lodge of one of the fathers, paid over four ponies and took the girl with him on a bee-line to the second, and to the third lodges, paid over four ponies to each father and returned rejoicing to his own father's lodge, minus ponies but the proud possessor of three of the prettiest girls in the village.



WAR EAGLE.

The affair caused quite a sensation, his cunning and ingenuity being applauded by every one, and he was the hero of the much married men of the village. His own father was so

well pleased that he gave him another dozen ponies to start him in married life in the style justified by his birth and talents.

On another occasion, when the author was riding in the wild fastness of the Wolf Mountains, in Montana Territory, on the 6th of June, 1877, he came upon a single little "wicky-up" which stood under the sheltering branches of a cluster of pine trees on the bank of the Rosebud river. A few rods below it, in the narrow valley, two ponies were grazing contentedly, but from outside appearance, the little habitation seemed to be unoccupied.

Supposing it was the sleeping-apartment of a couple of warriors who were out on an exploring expedition, the author, as soon as he approached and dismounted, without knocking, pulled aside the robe which closed the entrance and looked in—not upon a couple of explorers, but upon a pair of young Sioux wayfarers who had eloped, and who were far from their home village on their wedding tour. They were both wrapped in peaceful slumbers—such as gives sweet rest to only those who have a clear conscience.

On awaking them, they were at first greatly excited, but being unable to make their exit from the wicky-up without jumping directly over their visitor, they were thus restrained until quieted of all fear, after which they became social and pleasing companions; and, by their invitation, the ti-pi of the author was pitched beside their own.

They seemed to be perfectly happy, and the evening was spent by them in relating the details of their successful escape from their home village. The age of the girl was sixteen winters, she said. She was the daughter of Little Hawk. Her own name was Little Bird. The name of her husband was Charging Bear. He was eighteen years old. They were a nice looking young couple, as well as somewhat of an exception by way of intelligence.

It was a story of mutual and determined love on the part of the young pair, and opposition equally determined upon the





CHARGING BEAR AND HIS BRIDE.

part of chief Little Hawk; not that the young warrior was objectionable, but unfortunately, as is often the case, he was poor, and he could not offer in exchange for the hand of a chief's daughter the proper number of ponies, Little Hawk was inexorable, the lovers constancy itself. There was but one thing for them to do, and they did it.

At midnight five days previous, which was on the 1st day



SCENE ON THE YELLOWSTONE.

of June, 1877, they slipped away from their village, on the banks of Milk river, Montana Territory, and hastened unperceived to a thicket not far away, where the lover had taken the precaution to conceal two of the fleetest ponies of the camp, they silently mounted and galloped for love and life away from the village of the unsuspecting chief. Galloped for life I say, for by the Indian custom, if the father or relatives of the girl

could overtake the lovers within twenty-eight days, or "one moon," to use the Sioux words in English, their lives would pay the forfeit; for, in such cases, the girl steals her own value in ponies from her father, while the warrior steals the two best ponies of the village, and the theft of property from any individual's own tribe or band is punishable by death if captured within the one moon, as before stated, unless the matter is compromised otherwise at the will of the injured party.

This eloping couple rode southward, crossing the Missouri and the Yellowstone rivers, and traveled up the Rosebud almost to its source in the Wolf Mountains, a distance of fully two hundred miles from their home village. They had intended to join the village of Iron Star and Lame Deer, until the time limit or honey-moon was ended, but on arrival they found this village entirely missing.

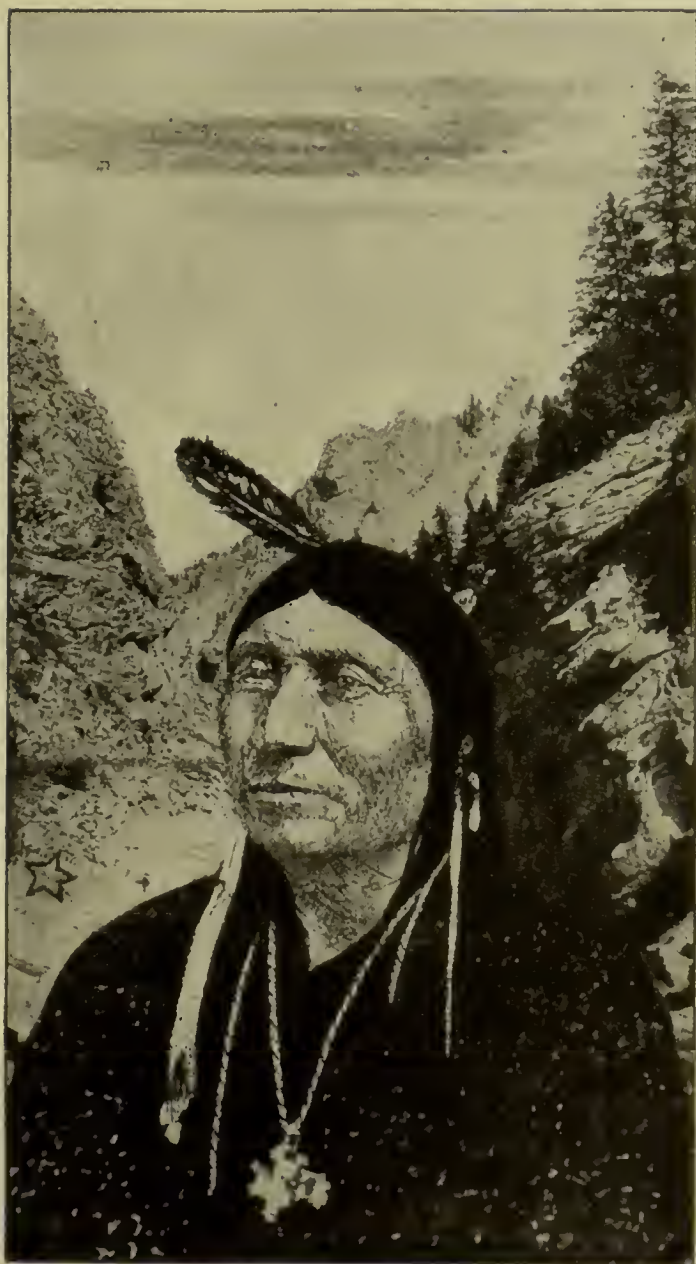
This village had been attacked by United States troops under command of Col. Nelson A. Miles, on the 7th of May, a month previous, in which battle fourteen Indians, including both chiefs, were killed. The rest of the band was driven away, and the entire camp-equipage was destroyed; but the fate of these Sioux was unknown to the bridal couple until they heard it in conversation with the author.

Being unable to find the village which they expected to visit, they constructed a small wicky-up from the few skins which they had taken in their hurried flight, and were enjoying their honey-moon alone in the wilderness.

Their happiness and exultation at their successful escape from their village were too powerful to be restrained, and in many ways the bride-to-be, for by custom she was not actually a bride until the parent had been eluded for one moon, plainly betrayed her exceeding fondness for him who had risked his life to claim her as his own.

After the time-limit had run out, this couple returned to the home village, where they were later met by the writer who had occasion to visit chief Little Hawk on matters of treaty between his band and the United States Government. It was





CHIEF LITTLE HAWK.

then that they explained to the father the circumstances under which they had previously made my acquaintance on the Rosebud. By this time of course the haughty chief had been forced by custom to be reconciled to the wilful lovers, but on learning that I had met them six days after they had eloped, he turned to me and said: "Why did you not kill them? I had been offered eight ponies for her just the day before she ran off."

The widows, almost without exception, are averse to single blessedness. They prefer even a very homely husband, who will provide for their wants, to the precarious hazards of widowhood, and if they are fairly good looking they meet with but little delay in marrying again.

Occasionally it happens that a widow is so homely, or so old, that no warrior will ask her to be his wife. In that event, if she has sufficient property to induce some man to take her, she buys herself a husband; otherwise she is compelled to go without a man.

All widows and orphans are supported by the warriors of their respective bands, who set aside a sufficient portion of meat and skins for their maintenance.

Indian women are not prolific; though they are perfectly healthy. The mother seldom has more than two or three children, and a great many women are entirely barren. Some lodges which contain several wives are entirely childless, and the average number of children in a whole tribe does not exceed two children for each woman.

All tribes and bands of Indians meet with a great deal of inconvenience on account of the many widows left on their hands by white men, usually called "Squaw-men."

Of course they could easily prohibit their women from living with white men, but the father can get about twice as much for his daughter from a white man as an Indian would pay, and he sells to the highest bidder.

It is regarded as an invasion of his sacred rights to prohibit the parent selling his own property at his discretion, and after he has sold his daughter, he feels himself entirely relieved of



THIS SIOUX WOMAN PAID TEN PONIES FOR A HUSBAND.



all responsibility concerning her. The husband should, of course, support her, and her father feels himself really outraged when the white husband abandons her, and he is obliged to contribute to the support of even his own daughter, who was sacrificed by his cupidity to a man whom he knew would abandon her sooner or later.



STEAMER NELLIE PECK AT FORT BENTON, MONTANA.

Since the discovery of the North American Continent, the Indian country has been over-run by more or less white men, who made their living by killing game and trapping the fur-

bearing animals. Some of these men, assisted by the Indians, have founded some of the most colossal fortunes in the world.

Persons unacquainted with the ways of the Plains and frontier life, may wonder how so many of these trappers could have escaped from their environment of perils in the Indian country. The explanation is this: A party of white men would traverse the navigable streams to the borders of the Indian country by boats. They were provided with arms, traps, and other necessities for their business, as well as a supply of so-called "Indian goods," articles acceptable to the tribes among which they expected to domicile themselves.

Advantage was always taken, as far as possible, of the intervals of peace between the tribes, as well as to steer clear of certain bands which were known to be especially hostile to the whites. On arrival in the Indian country which they desired to trap over they immediately separated into small parties, each party going to the chief of the village convenient to the territory selected, whose friendship and protection was gained by generous presents.

In a few days, each man, with other presents, purchased one or more squaws and a "Ti-pi." Thus they became members of the tribe, and traveled, trapped, and hunted as they pleased within the limits of its territory.

The squaws did all the work, skinned the animals caught, tanned the pelts, cooked the food, and made their clothing. In this manner the trapper, or "Squaw-man," was as safe as any other member of the tribe with which he was affiliated; and, besides the pelts taken by his own hand he made large purchases from the Indians, which greatly added to his own handsome profits.

His pelts were sold to the nearest trading post of the American Fur, or the Hudson Bay Company.

So enormous were the profits of this business that the Government attempted to take control of it. In the year 1834 a law was passed (Sec. 2129, revised statutes) prohibiting any

person from trading with the Indians, except such as should first obtain permits from certain United States officials.

The effect of this law was only to divert these profits into certain channels. The condition of the Indian being in no wise improved; but still left at the mercy of the plunderer, who held fast his felonious grip on the Indian throat.



A TRAPPER ON THE YELLOWSTONE.

I have known but a single instance among the Indians which seems to properly come under the head of a divorce case. This was the annulment, by chief High Wolf, of the sale of his



daughter, White Bird, to a subordinate chief by the name of Black Horse.

Among the numerous young braves who aspired for the hand of this pretty Sioux maiden was Black Horse, who, so far as worldly wealth was concerned, was eligible. Unfortunately, however, he had placed too much reliance upon this fact, and although he had found it impossible to win the heart of the girl of his choice, he decided to purchase her against her persistent protestations both to him and her father. According to Indian custom, as before stated, the consent of the bride is not essential, however desirable it might be. All that is especially essential is that the bridegroom shall be acceptable to the father of the bride, and shall transfer to the possession of the latter ponies or other articles of value to be considered a fair equivalent for the hand of the daughter.

When from two to four ponies are considered as the price for the average squaw, and that the price demanded for White Bird was eight ponies, some idea may be formed of the high opinion entertained for her, though it proved an unsatisfactory investment for Black Horse.

The eight ponies were transferred to High Wolf, and all the other lovers of the girl were disappointed, for by custom White Bird was forced to take up her abode in the lodge of Black Horse, but she refused to acknowledge him as her husband, or to render him such obedience and menial service as is usually exacted by the Indian from his wife. Time failed to soften her heart, or to cause her to even look kindly upon her self-constituted but unrecognized husband and master.

This was a clear case of "incompatibility of disposition;" and under the jurisdiction of some of our State laws a divorce would have been granted upon application. The patience of the young husband having become exhausted, and he having unsuccessfully resorted to every measure of kindness in his frantic efforts to win the love and obedience of his wife, he determined to employ measures more harsh—if necessary, even force; but

again he underestimated the character of her upon whose apparently obdurate heart neither threats nor promises had produced the slightest effect. White Bird had evidently anticipated such a decision, and had secretly prepared herself for the worst.



CHIEF BLACK HORSE AND HIS UNWILLING BRIDE.

Like the major portion of the Indian women, she was about as skillful in the handling of weapons as most warriors were;

and when her husband, or rather the man who had been assigned to her, attempted to establish by force an authority which she had persistently refused to recognize she reminded him, with a drawn six-shooter in her hand, that she was the daughter of a great chief, and rather than submit to the indignities which he was attempting to heap upon her, she would resist even to taking his life.

This kind of a honey-moon did not fill the bill satisfactorily on the part of Black Horse and he retreated to the lodge of his father-in-law, Chief High Wolf, before whom his grievance was laid. The chief summoned his daughter to appear before the council immediately, and an investigation was made in the premises. Finding his daughter resolute and being informed that she proposed to kill the much hated Black Horse, and that under no consideration would she be his wife, the father concluded to cancel the marriage—that is to return the eight ponies to Black Horse—thus granting him a divorce.

There were no lawyer's fees, no public scandal, and all tedious delays were avoided, but the result was as nearly satisfactory to all parties as was possible, and seems to the writer to be an improvement upon the method prescribed in the civilized world.



## CHAPTER XVII.



USTOM among wild Indians makes the person of every female captive the inherent right of the captor. Every white woman taken prisoner, is as soon as convenient thereafter, the victim of outrage by each and every warrior of the party who participated in her capture; and this treatment lasts several days, perhaps weeks. After that the warrior who first seized her

has the exclusive right to her.

She is one of his wives, and receives the same treatment as the Indian women who are in her master's lodge and family.

As a source of revenue, a white woman is considered at about three times the value of the Indian woman, especially if she is good-looking. She is frequently sold in the most slavish manner, by which her owner realizes considerable income, being sold and resold to the highest bidder; each buyer using her in the most vile manner.

She is often put up as a stake at the gambling board, where she is won, lost, and owned by perhaps a dozen or more different warriors in one day, according to the varying fortune of the game. She may be the wife of a chief one hour and the bride of a common warrior the next hour. She knows not in the morning which lodge will shelter her at night.

Many Indian women are bought, sold, and won at gambling,

the same way, but they are not in such great demand as white women, and the revenue obtained is usually very small in comparison.

The fact that the wild Indian is so utterly without control of his animal passions, as stated in chapter fifteen, makes him a dangerous character in the presence of white women. Being without moral training, leaves him a natural man, which



A SIOUX RAIDING PARTY.

means a dangerous and cruel man; and he is especially to be feared when he meets a white woman whose beauty is such as to have an especially captivating effect upon his unmasterable mind.

By this peculiar trait, so conspicuous in the red man, many a white woman and girl has been dragged from her home on

the frontier and forced to a life of captivity so horribly brutal that no pen can fittingly describe the painful torture of mind and body of such victims—their fate is infinitely worse than death.

The author has before him the names, dates and notations of the sad facts concerning thirty-two unfortunate women and girls of border settlements who have been carried into captivity, at various times and places, by the Indians.

The heart-breaking details in either case would no doubt moisten the eyes of the reader, as the thoughts blur the sight of the author while penning these lines; yet the writer has some consolation in the fact that he has succeeded, by his own persistent efforts, in negotiating with their wild captors the release of seventeen of those poor half-dead creatures, who have been delivered, one or two at a time, to their surviving friends and peaceful homes—however humble they might be. Others whose names will hereafter be mentioned, were rescued by the assistance of the United States military forces; though many unfortunate women have been carried into captivity who have never been recovered.

There is not space in this volume for even a very limited account of each and every one of these captives; though the reader shall have the history of the capture and horrible fate, while in captivity, of the two Richard daughters, who bore up under the terrible strain of mind and body for more than a year, as captives of the Sioux.

About the middle of June, 1876, the family of F. D. Richard, consisting of father, mother, three sons and two daughters, all grown, removed, with the exception of the mother who was to remain behind for a couple of months, from their home at Saint Paul, Minn., and settled on the exposed border of Dakota Territory, on Heart river, about seventy-five or eighty miles west of Fort Lincoln, where they contemplated engaging in the stocking-raising business or, "ranching," as it is generally termed in the west.

On the 14th of July, following, the family was visited by a



party of seven Sioux warriors, all mounted. The family had just finished their noon meal, and were sitting in their newly built cabin. The Indians made signs which indicated that they were friendly, but hungry and desired something to eat.

With this understanding, the two girls, Mary and Bertha, aged twenty-one and seventeen respectively, both very handsome, began in true western hospitality to prepare a bountiful meal for the unbidden guests.



THE BORDER HOME OF F. D. RICHARD—DESTROYED BY THE SIOUX.

In the meantime, the warriors gazed constantly upon the girls; following them with their eyes admiringly at every step made by the unsuspecting daughters, who hurried about the single room of the cabin in their preparations of the food, until the Indians, as the author well understands, become des-

perately captivated by the beauty of those innocent and kind little daughters.

Having satisfied the demands of their appetites, they arose from the table, suddenly drew their weapons, and attacked the family. Two stalwart warriors grasped the two sisters in their arms and rushed out of the cabin door. Neither their shrieks nor the feeble resistance they were able to offer retarded their movements. As they found themselves being rapidly carried from the house the last glimpse they obtained of those within



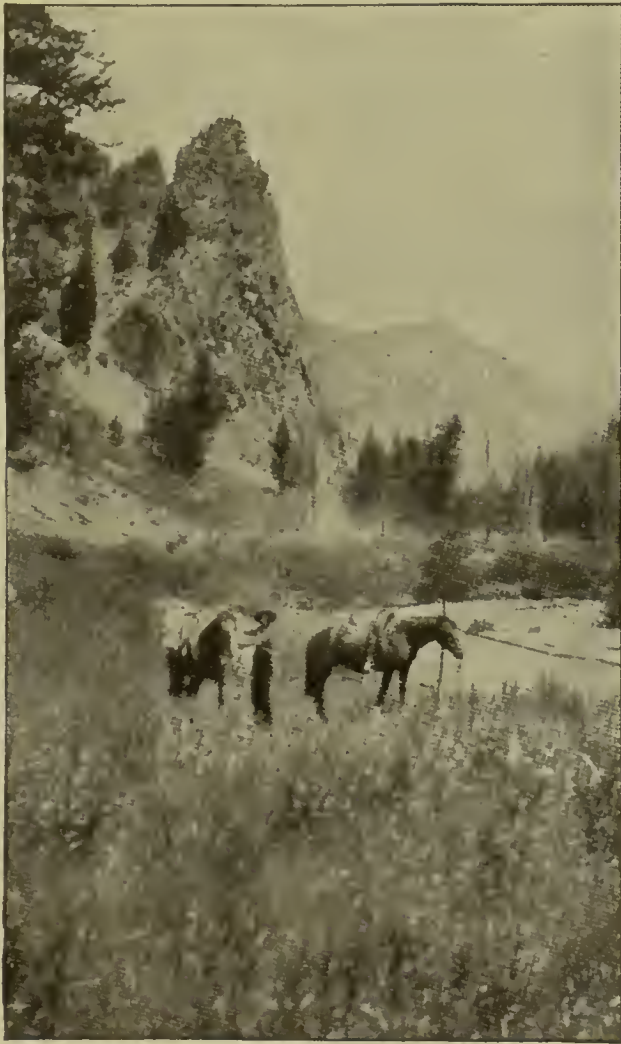
MARY AND BERTHA RICHARD.

revealed their father engaged in an unequal struggle with a powerful warrior, while another of the savages had felled one of the brothers to the floor and was then standing over him with a bloody knife in his hand.

Their two captors hurried them from the cabin and hastened to the spot where they had left their ponies: and after binding their captives upon the backs of two ponies, and being joined by the rest of the warriors, began their flight from the scene.

Amid the terrible surroundings of their own situation, the

anxieties of the fair captives to know the fate of the dear ones left behind are simply indescribable. I can scarcely imagine a more deplorable fate than that to which these defenseless girls had become the victims. Torn from their home amid scenes



ON THE TRAIL OF THE CAPTIVE GIRLS.

of heart-rending atrocities, distracted with anxious thoughts as to the fate which had befallen their father and brothers, they now found themselves helpless prisoners in the hands of the most cruel, heartless, and barbarous of human enemies.



Unable to utter or comprehend a word of the Indian language, and their captors unable to express even the most ordinary words in English, their condition was rendered the more forlorn, if possible, by their inability to communicate with those in whose power they found themselves.

The village to which these Sioux captors belonged, was located at that time south of the Yellowstone, and distant from their home almost two hundred miles. Unprovided with sad-



SPOTTED ELK'S VILLAGE.

dle of any description, these heart-aching captives were mounted upon Indian ponies, and required to accomplish nearly, if not quite, fifty miles per day with but little nourishment and no rest.

Added to the discomforts and great fatigue of the journey was something more terrible and exhausting than either. The young captives were constantly subjected to the brutalities of their seven heartless captors, until their arrival at the village;

where they met a doom, at the hands of about two hundred warriors, that seems impossible to survive.

The first face of a white person that these heartbroken girls had beheld after their captivity, was that of the author, after they had been held by the Sioux for a little more than a year. Nor until then was the exact fate of the young women known. The bodies of their father and brothers had been discovered by the mother, some three weeks after death, and buried by a party of troops from Fort Lincoln. The mother having escaped the captives' fate by being absent at Saint Paul at the time of the death of her husband and sons and the carrying of her two daughters into captivity.

Though nothing definite was known of the fate of the girls, except that their bodies were not found among those of the father and three sons, the author was convinced that the daughters were suffering the horrors of a captive's life among the Indians. No idea, however, could be accurately formed as to the identity of the captors, nor could hope of finding the girls be entertained except through an actual discovery of them at some Indian village; to which end every effort possible was put forth by the writer.

On the evening of July 30, 1877, I rode into the camp of Chief Spotted Elk, on Powder river, Montana Territory, and, on entering the lodge of this chief, with whom I had previously negotiated on treaties between his people and our government, I saw a white girl of whom I had a photograph in my pocket, and three squaws; "all" his "wives," said Spotted Elk.

Upon inquiry as to how he came in possession of the white woman, he stated that he had bought her about a month previous from an Indian by the name of Red Bird, and that he had given twelve ponies for her. He refused to state, claiming that he did not know, who had captured her, or which Indians were implicated in the raid on Heart river.

I then interviewed the girl. She explained that her name was Bertha Richard; that she was eighteen years old; that she

had been taken into captivity by a party of Sioux, together with her sister Mary, who was twenty-two years old, more than a year previous, and she sobbingly inquired if her father and brothers were all dead.

Of course I determined to rescue her at all hazards, but it was prudent on my part to do so in such a manner, if possible, as would not imperil her life through the vengeance of her captor, or "owner," as he styled himself.



CHIEF SPOTTED ELK AFTER HIS SURRENDER.

With this information obtained, I began negotiations with Spotted Elk, not for the surrender of himself and his band as he expected was my mission to his camp, but for Bertha Richard and for information as to the whereabouts of her sister Mary. He quickly became surly and reticent in his manner, and absolutely refused to give her up, sell her, or



part with her under any conditions; claiming a perfect right to her by reason of having had nothing to do with the raid in which she had been captured, and upon the fact that he had given twelve ponies for her; asserting that she was, therefore, his own wife and property.

All of these notions, peculiar to the uneducated, immoral, and natural man, or more fittingly natural animal, were carefully and gradually explained away from him; and he was instructed that no such arguments would be tolerated; that a woman who had been stolen by some person or party could not be claimed as his own by reason of purchasing her from the offending party, no matter what he paid for her, and that by holding her in his possession against her will made him a party to the capture and of the raid, as he knew very well in what manner she had been taken from her home and deprived of her liberty.

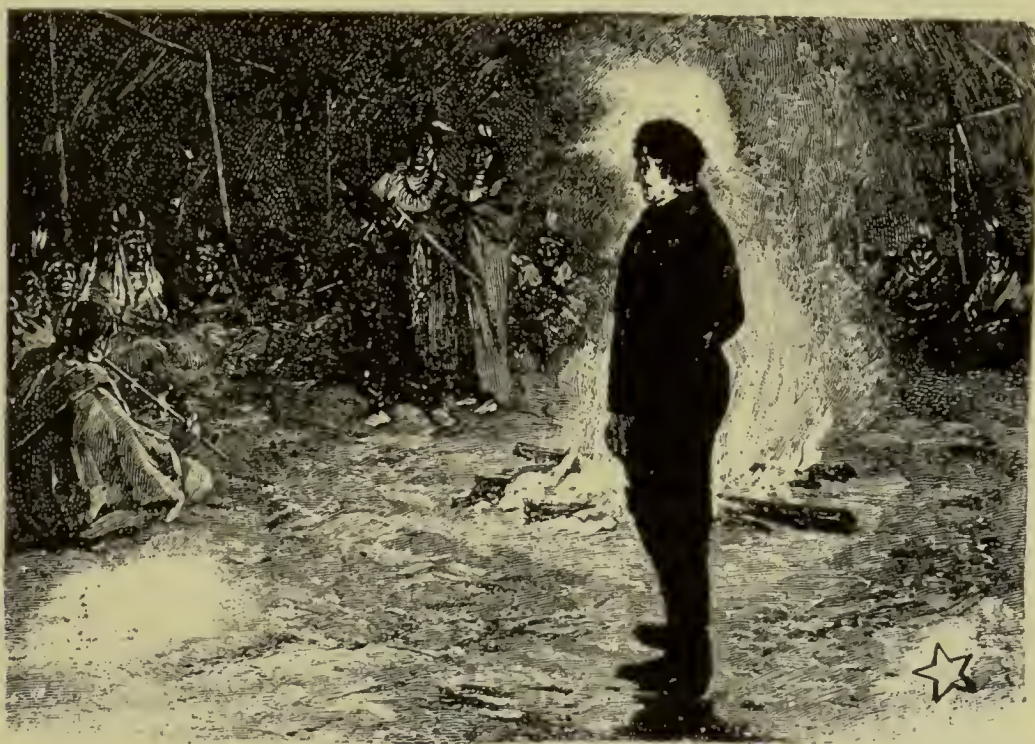
I further argued to him that large military forces had just recently been stationed in various places in the Indian country. This fact was already known to him, through his scouts; but of course he was not cognizant of their contemplations; and, as a rule, every chief imagines that every military force in the Indian country is there for the express purpose of subjugating his own band. The facts were, that on account of the annihilation of General Custer and his whole command, in which battle Spotted Elk and his people had taken an active part, large forces of troops had been sent in that part of the Indian country, and a couple of new posts were to be constructed. Colonel Nelson A. Miles with his regiment had been stationed on the Yellowstone, at the mouth of Tongue river, where the Colonel, now retired General of the Army, had charge of the construction of a new military post afterwards called Fort Keogh. Another regiment, under command of Colonel Buell, was likewise engaged in the construction of a post on the Big Horn river, at the mouth of Little Big Horn, since known as Fort Custer.

The location of the command under Miles was within sixty miles of Spotted Elk's camp, and the regiment on the Big Horn was less than one hundred miles away; and, in my arguments to the chief for the release of Miss Richard, I fully explained that these troops were at my immediate command in case I chose to call them to make prisoners of him and his whole band; and then, considering it prudent to use a little deception, I explained that the whereabouts of the captives were known to the military as well as to all other government officials concerned in their rescue; but that I had come to his village hoping to obtain the release of the one he had, if possible, without causing him to be attacked by the military department, who would in my opinion wipe out his whole village, but that if I failed to return with the captive within a reasonable time, he must expect to be attacked by such a formidable force as would compel his surrender of his village; in which case he would be placed with his people entire upon a reservation as prisoners of war, and that he himself would no doubt be executed for holding the captive in his possession; that no arguments he might make with reference to his possession of her would be considered by the authorities, but that, as I desired to see no man lose his property, I, of my own will and without consulting other government authorities, would pay him the value of the twelve ponies which he had given for the captive, provided he would inform me as to the location of the village in which the other sister was being held.

After considerable deliberating in his own mind during the day, and a lengthy consultation with a dozen of his subordinate chiefs and head warriors, in council assembled during the evening, in which I repeated my arguments and terms to them, he finally gave in.

Spotted Elk now said: "I believe you have told me what is true, and that you are a man who wishes to treat with me in a fair way, for you have offered to pay me for the ponies I have given for my white wife who was stolen by some other

Sioux. I do not believe that you would lie to me. You told me a great many things which seem to be reasonable and true when I come to understand them, and when you was at our camp on the Big Horn before, you told me many things which I have since found to be true and to be good advice. Now I want you to say that you will not tell the army where my camp is for one moon, for I am going to submit to your wishes for



THE COUNCIL LODGE IN WHICH THE RELEASE OF BERTHA RICHARD WAS CONSUMMATED.

the gold you have shown me, which you say is two hundred dollars and let you have my white wife, and I will give you a pony for her to ride to her own country on."

As to the other sister, Spotted Elk said that she was the wife of White Cloud, the last time he had seen that chief which was nearly three weeks previous, and that his village



was then on the Beaver Creek, within forty miles of his own camp.

Thus the release of Bertha Richard was finally consummated at eleven o'clock at night, July 31st; and leaving the council-lodge, I accompanied Spotted Elk to his family lodge, where I remained until after daylight on the following morning. The squaws were all sleeping soundly; but the little captive, guarded by two stalwart warriors, was still wide awake and anxiously awaiting the result of my negotiations for her release, for I had promised her that I would not leave the village until I took her with me.

On entering the lodge, I advised her that she was at liberty. The poor girl, trembling with anxiety, began to moan for joy, and leaping from her bed of robes, holding one of them about her body, for it was all the clothing she had, and springing forward she grasped with trembling fingers, hardly able to retain her hold on my arm, and even kissed the sleeve of my old coat.

Early on the bright still morning of August 1st, little Bertha rode away with me from the village of her captivity, and now looked forward to a meeting once more with her grieving mother, who was at Fort Lincoln; while she felt hopeful also of the safe recovery of her sister.

My intentions were to take her to the military camp at the mouth of Tongue river, from which point I could send her by boat down the Yellowstone to Fort Lincoln; after which I could proceed to the village of White Cloud's people in view of finding her sister Mary; but she protested most pleadingly against this plan, and insisted on going with me to search for her sister. Although her wishes were contrary to my judgment, as I feared for her safety at the other village as well as everywhere else in the Indian country, I had not the heart to oppose her pleadings, and therefore permitted her to accompany me on a most perilous mission, on her own part, to White Cloud's camp.

We rode over a very rough country during the day, winding our way through deep gulches and canyons, and over high



CHIEF WHITE CLOUD, WHO DELIVERED UP MARY RICHARD.

ridges; reaching Beaver Creek about dusk in the evening, but as we saw no traces of the Indian camp in question, we pitched the little tent which I always carried on my pack-horse, and stopped for the night.

After a hearty repast on fresh roasted venison, neatly prepared by my happy little companion, Bertha related to me the particulars of the terrible tortures of mind and body which had been forced upon her during her life of captivity.

Her clothing was as nearly like the Indian mode of dress as possible. Almost immediately after the capture of the two girls, their clothing had been torn from them by the warriors and thrown away. She wore moccasins and a scanty wolf-skin robe; upon her wrists and about her ankles she wore coils of brass wire. On her fingers had been placed several rings by her various "owners," and about her neck she had a pretty beaded necklace which had been placed there by her last "owner," Spotted Elk.

In less than an hour after their capture the two sisters were forced to the insults and brutality of their seven captors, and this humiliation was daily repeated for six days. Upon arrival at the main camp they were subjected to the almost constant outrage of about two hundred warriors for nearly two weeks; their captors renting them, as it were, to warrior after warrior, and over and over, by which these captors were the recipients of a large revenue therefor.

After that, their captors sold them outright to one chief, whose name they did not learn, but who, while he owned them, treated them in a more humane way—inasmuch as he kept them strictly as his own wives.

While thus in each others' society, they planned an escape. Their plan, however, was more the result of desperation than of careful deliberation, as they had no idea as to what Territory the village was then in, nor in which direction to travel should they escape from the village.

Determined at all hazards to flee from their captors at the



first opportunity, and trust to chance to lead them to some settlement or military post, they escaped from the village one night and traveled for several hours; but soon after daylight, to their horror and disappointment, they beheld their late owner riding at full speed in pursuit. He came up excited with savage rage at the idea of their attempt to escape him, and marched them back on foot to his village, as he leisurely rode



CHIEF RED BIRD AND HIS SON AFTER SURRENDER.

behind them with his rifle in his hands. On reaching the village, they were turned over to four squaws for a terrible beating, from whom they received no mercy, as the squaws are always jealous of white captive women.

On account of their attempted escape, the chief then sold the older sister, having "owned" them only about a month; and this was the last that Bertha had seen of her sister Mary. A

couple of weeks later the chief lost Bertha at gambling, and she became the wife of one of his warriors.

This warrior soon lost her in the same manner, and she was won by another and another. On one occasion she was lost and won, and became the wife of each warrior, nine different times in one day.

Finally she was sold to chief Red Bird, who kept her strictly as his own wife for a few months; when she was sold to Spotted Elk for twelve ponies. This chief also kept her as his favorite wife, and was the most kindly disposed toward her of any of her "owners."

On the second day of August, we proceeded down Beaver Creek about four miles where we found the recently deserted camp-ground of White Cloud's band. From there we followed the trail, made by the cavalcade in their departure, for about thirty miles, and came in sight of a large encampment of Sioux on the Little Missouri.

Waiting a couple of hours, until dark, which is the most safe time to approach the camp of wild Indians, we then proceeded to the village, and directly to the lodge of chief White Cloud. This chief was taken completely by surprise, as he had already retired for the night.

He invited us into his lodge, and to our delight, the face of Mary Richard was before us as she raised her head from a pillow of skins and beheld her sister Bertha, who grasped her in a sisterly embrace.

For a few moments White Cloud stood beside me apparently dumbfounded, glancing alternately at the two girls and at myself, but uttering not a word. Regaining his composure, he asked, in most sarcastic tone, "do you know this woman?" He was advised that I had never seen her before, but that she was a sister of the woman who came with me, and that I had come to his camp to get her; that Spotted Elk (under whom White Cloud was a subordinate chief) had told me where his camp had recently been, and of his possession of the white

captive: that rather than bring a military force to annihilate him with his whole band, I had come to talk with him in a peaceful though candid manner for the release of the captive. In fact the whole night was spent in argument with him, in which I succeeded in convincing him that the lives of his whole band as well as that of his own, were in almost immediate peril unless the captive was released by him and re-



WARRIORS WHO GUARDED MARY RICHARD AT WHITE CLOUD'S CAMP.

turned by me to the military authorities; that although I had never met him before, I had been informed by Spotted Elk that he was a brave chief, and that I believed all courageous men would give heed to reasonable, and peaceful counsel; that his village was under constant surveillance by the military scouts; but that no action would be taken against him or his



people if he now heeded my advice, and released the white prisoner.

White Cloud's grievance was practically the same as that of



CHIEF BRAVE WOLF, WHO FURNISHED THE AUTHOR PONIES FOR THE  
REDEMPTION OF MARY RICHARD.

Spotted Elk, in that he also pleaded the loss of the ponies which he had paid for his captive "wife," though it had so

happened that he had only been required to give eight ponies for her.

By reason of his child-like whining about the loss of the ponies, and knowing that he would sooner or later learn that I had reimbursed Spotted Elk for his ponies, together with the fact that my business transactions among the Indians generally made it necessary for me to be absolutely fair and impartial according to the Indian point of view, I considered it prudent to shorten our arguments by likewise reimbursing White Cloud for the eight ponies, although I had but a very little change left at that time.

During the conversation between us, this chief had mentioned the camp of Brave Wolf as being down the river only three or four miles. My former acquaintance with Brave Wolf was such that I was confident of his great friendship toward me; and at about daylight I requested White Cloud to send a warrior down to his camp to tell Brave Wolf to come up to see me. This was done accordingly, and in less than two hours Brave Wolf appeared.

From him I bought nine ponies for the sum of one hundred and fifty dollars, to be paid to him in gold as soon as I could return from Fort Lincoln, and not later than twenty-five days. Eight of those ponies were immediately delivered to White Cloud, and the other one to me as I passed Brave Wolf's camp, to be ridden by Mary Richard to Fort Lincoln.

Thus terminated the negotiations for the second captive, and at nine o'clock, on the morning of August 3rd, 1877, the two sisters were riding side by side from the Sioux country.

We were now about one hundred miles from the scene of their capture, the previous year, the graves of their father and brothers, and the ruins of their once happy though lonely home, and although the scene was considerably off the direct line to Fort Lincoln, the girls insisted on passing the place enroute, to look upon the graves of their dead relatives.

The two sisters, enveloped in robes, each riding an Indian

pony, now chatted gleefully as they followed the author towards civilization. Their joy at their deliverance, however, could not hide the evidence of the torture of mind and body to which they had been subjected by their cruel captors. Besides indignities and insults far more to be dreaded than death, the physical suffering to which they were subjected was too great almost to be believed, and their joy therefore at regaining their freedom, after a captivity of more than a year, can not be fittingly described.

The story of Mary, the older sister, was almost a repetition of that told by Bertha; and there was much in either of them, containing accounts of wrongs and ill treatment sufficient to have ended the existence of less determined persons, which is not appropriate for these pages; though I believe that enough has been told to arouse the intelligent mind of the reader to a very accurate conclusion as to the horrible fate of white women who are so unfortunate as to fall into the power of the wild Sioux.

At eleven o'clock in the fore-noon, on August 6th, we reached the ruins and desolate scene of the border home of the two girls; where, as they stood at the single grave which contained the remains of their father, F. D. Richard, and their three brothers, Jerry, Mark and William, their grief was something awful. It seemed that they had almost forgotten their own fate—more sad—and could comprehend naught but the wrong perpetrated upon those whose bodies lay buried beneath their feet.

Proceeding eastward, for two more days, we arrived at Fort Lincoln on the afternoon of August 8th, where the mother was completely surprised at the sight of her daughters, but her joy can better be imagined by the reader than described by the author.

On approaching the Fort, the robes worn by the girls attracted such attention that many of the military officers together with a large portion of the garrison gathered about us by the time we reached the quarters in which their mother





THE RICHARD GIRLS WITH THEIR MOTHER AT FORT LINCOLN

was stopping. The appearance of the girls was sufficient to excite the deepest sympathy.

Men who would face death without quailing found their eyes filled with tears, unable to restrain the deep emotion produced by this joyful event.

The youngest of the two girls would have been pronounced beautiful by a most critical judge, while her older sister presented a most interesting face.

The joy of the meeting between the mother and her daughters went far to smooth over the late sorrows of the three; nor could they find words, they said, to express their gratitude to the author for his efforts in restoring them to each other; neither was it necessary, for the author did naught but a willing duty and desired no thanks.

The mother and the oldest of these girls are now dead, but Bertha, who is now nearly forty-nine years old, is the wife of a wealthy business man of Chicago, Ill., and it is by her request that the name of her husband is not given in these pages.

## CHAPTER XVIII.



URING less than two months, between the tenth of August and the sixth of October, 1868, the statements of murders, outrages, robberies, and depredations committed by Indian raiding parties against border settlers within the military department of the Missouri, exclusive of military engagements, and officially reported to headquarters, thus falling into the hands of the

author, was 115 white men and male children killed, 32 of which were scalped, and 16 wounded; three of the scalped being Government scouts; 24 settlers' cabins burned, and 17 women and girls taken into captivity, only 9 of which were ever recovered, and two killed; 598 head of horses and 958 head of cattle were stolen; ten stage coaches were attacked and impeded, and four wagon-trains attacked and destroyed. The women were taken into captivity and nine of them recovered as follows:

On the 10th of August, six settlers' cabins on the Saline River, Kansas, were burned to the ground. The bodies of eleven men and boys were found near these ruins, in various places. Four women and girls, whose names were Mrs. Foster, aged 44 years, her two daughters, Carrie, aged 18, Sallie, aged 16, together with Miss Emma White, aged 17, were



carried into captivity by a party of twenty Indians, under the leadership of Chief Red Nose and a son of Chief Little Raven by the name of Tato-Ka-Dan-Ska-Sun-Ka-Ku, or brother of White Antelope, who had a few days previously been set upon



CHIEF LITTLE RAVEN.

by a large party of white "Bull-Whackers," who deliberately murdered and scalped him in cold blood, it is said. This murder, it was claimed by the Indians, of White Antelope, a son of Chief Little Raven, incited the other son and a

subordinate chief, Red Nose, to retaliate against the whites.

Mrs. Foster was never rescued. Her two daughters were recovered nearly two years later. Miss White was recovered by General G. A. Custer and command after almost a year of captivity.

On August 12th, five cabins were left in ashes on the Solomon River, Kansas, beside which were found the remains of fifteen men and boys, at their various homes, and from which five women and girls were carried into captivity by the Indians.



INDIANS ATTACKING THE HOME OF DANIEL SMITH.

Among these captives, but one was ever recovered. She was Mrs. Morgan, aged 19 and a bride of three weeks at the time of her capture. She was recovered by the formidable military force at the same time Miss White was rescued by General Custer. She was restored to her husband at Fort Hayes; he having been wounded by the raiding party and left for dead at the time of her capture, but in the meantime he had recovered from his wound, and the meeting of this young couple was a most happy and affectionate scene.

On the 14th of August, the lonely frontier home of Daniel Smith on the Republican river, in northern Kansas, was attacked by thirteen Indians, who made prisoners of the husband and a brother of Mrs. Smith, until she was outraged in their presence by each of the warriors. The two men were then tomahawked by the Indians and scalped; the cabin set on fire and the woman, mounted on a pony, without a stitch of cloth-



MRS. SMITH AFTER HER ESCAPE FROM THE INDIANS.

ing, was carried to the main band, where she was held for almost nine months, when she fortunately made her own escape, and succeeded in reaching Fort Wallace, Kansas, after three days' journey on foot without a particle of food.

On the first day of September, the family consisting of Mr. Box, his wife and five children, was attacked by a "raiding party of 22 warriors under chief Sa-Tan-Ta, near the Texas





GENERAL G. A. CUSTER—HIS SIGNATURE.

border, while traveling in a wagon." Mr. Box and three sons were killed, and Mrs. Box with her two daughters, aged 12 and 18 years respectively, were mounted on led ponies and carried in captivity to the main camp, where they were separated and held in three different bands, some miles apart, until the sixth of November, when they were all recovered by negotiations with Chief Sa-Tan-Ta and the payment of a ransom of a thousand dollars.

Information relative to the captivity of another little girl, who has never been rescued, came from the hand of General G. A. Custer, then operating with his command against the Indians in Kansas and Indian Territory, reads thus: "Having learned that a boy belonging to the Cheyenne tribe of Indians is in the possession of the military authorities, and that it is the intention of the Major-General commanding the department to deliver him up to the above-named tribe, I would respectfully state that a little white girl aged from four to seven years is held captive by the Cheyenne Indians, and is now in possession of 'Cut Nose,' a chief of said tribe.

"The child referred to has been in the hands of the Indians a year or more. She was captured somewhere in the vicinity of Cache-la-Poudre, Colorado. The parents' name is Fletcher. The father escaped with a severe wound, the mother and two younger children being taken prisoners. The Indians killed one of the children outright, and the mother, after subjecting her to tortures too horrible to name.

"The child now held by the Indians was kept captive. An elder daughter made her escape and now resides in Iowa. The father resides in Salt Lake City. I have received several letters from the father and eldest daughter and from friends of both, requesting me to obtain the release of the little girl, if possible. I would therefore request that it be made a condition of the return of the Indian boy now in our possession, that the Cheyennes give up the white child referred to above."

The above proposition of General Custer failed, however, in

its object. The war immediately waged by him against these Indians scattered the latter over the Plains, and all trace of the little white girl was lost, and to this day nothing is known of her fate. Prior to the activity of the military department, Cut Nose with his band was located along the Smoky Hill route in the vicinity of Monument Station. He frequently visited the stage stations for purposes of trade, and



CHIEF CUT NOSE.

was invariably accompanied by his little captive, it was said. I never saw her, but those who did speak of her as strikingly beautiful with a complexion very fair, blue eyes and golden hair. She presented a marked contrast to the Indian children who accompanied her. "The chief, Cut Nose, called her Hin-Ma-Zas-Ka-Zi-Cis-Ti-Na," which in English is the words Little Golden Hair. He was represented to have treated her



with the greatest possible affection, and to have kept her clothed in the handsomest of Indian garments. All offers from individuals who saw her to ransom her proved unavailing. She talked the Indian language perfectly."



MRS. BASSETT LEAVING THE VILLAGE OF HER CAPTORS.

On the 29th of September, the Bassett home was attacked by a dozen warriors from Sa-Tan Ta's band. This party killed Mr. Bassett, burned the cabin, and took Mrs. Bassett and her baby daughter away with them; but on returning to

the main camp, two days later, Chief Sa-Tan-Ta ordered his warriors to release her, which was promptly obeyed; and, after being furnished by the chief with a robe to wear, her own clothing having been thrown away by the captors, she returned on foot to Fort Hayes, and to her own race.

Mrs. Blinn and child were taken into captivity by twenty warriors from Chief Black Kettle's band after witnessing the death of her husband, while traveling in a wagon on Sand Creek, in Kansas, on the sixth of October. Both she and her child were slain either by the Indians or by the troops under General Custer, during his attack on the village of Black Kettle, in which attack 103 Indians (almost the whole band), men, women and children, were slain in their lodges and village on the Washita River, by Custer's military force, on the 27th of November, 1868.

The recovery of the captives Mrs. Laing and her fourteen-year-old daughter; Mrs. N. C. Meeker and her sixteen-year-old daughter—Josephine; Mrs. Price and her two daughters, and others by the author, will be mentioned later on in this volume, together with the varied circumstances which led up to their captures by different bands of Indians.

## CHAPTER XIX



ENDURANCE is one of the most lofty virtues of the Indian, who believes, as ancient Christians have, that self-torture is an act highly acceptable to God, and that the extent of pleasure given to his God is measured exactly by the amount of suffering he endures without flinching.

Faith in religious superstition is always the strongest in the uneducated human, and

just so the warrior is actuated to all the horrors of the sun dance by motives as pure as ever led a Christian martyr to the stake.

The tribal sun dance of the Sioux is a most profound religious ceremony. It is held subject to the call of the "medicine chief" at any time, although it is seldom announced but once a year, in the spring time. This dance of endurance is an act of divination, a means of ascertaining the feeling of the "Great Spirit" toward the tribe.

A good camp-ground is selected, with plenty of grass, wood and water. At the appointed time large crowds congregate; the lodges are pitched, and the squaws proceed at once with the construction of a monstrous "Medicine-Lodge," sufficient in size to accommodate five or six hundred Indians, possibly even more.





THE GREAT SIOUX SUN DANCE.

The frame of the "Medicine-Lodge" is built of forks and poles, which is then covered with skins sufficiently to keep out the rays of the sun and a portion of the wind, but affording very little protection against rain. Space for the ceremonies is roped off in the center, some twenty feet in diameter, and four or five feet concentric space is provided for a guard. All the outer portion of the structure is for spectators.

This aboriginal edifice being completed, the "Medicine Chief," pursuant to his authority, selects ten or twelve warriors who are required to join in the dance of endurance. He then announces his selection of the guard, whose duty it is to prevent any one interfering with the dancers, and to compel each dancer to perform his duty according to instructions.

At the appointed time the armed guard under its leader files into the enclosure, taking position just outside of the inner circle. The dancers are escorted to the inner circle by the "Medicine Chief," who, turning to the spectators, announces the names of the dancers, stating also, that whosoever of the participants shall fail his instructions must fall to disgrace—and even death.

An image, painted white on one side and black on the other, representing both the good and evil will of the "Great Spirit," is hung up in the center above the dancers. The will of the "Great Spirit" must be decided according to the effect of the dance on the dancers, who are required to keep their eyes constantly on the suspended image and dance unceasingly without sleep, food, or drink, for two whole days.

The ceremonies are opened with a smoke. The "Medicine Chief" fills and lights the "Medicine Pipe," and, holding it in both hands ejects puff after puff upward, now downward, and in every direction about the circle of dancers, when it is handed from one to another of the dancers until all have had a few puffs, after which it is returned to the "Medicine Chief."

Sometimes the dancers are stripped entirely naked, but as a rule each wears a breech clout. A small bone whistle with a single feather of the "Medicine Bird" fastened to the lower end is held in the mouth of each man; and, at a given signal, every dancer fixes his eyes on the suspended image, blows his whistle, and begins the long and graceless Indian dance; moving slowly round the circle.

After the first day, the dance becomes more or less interesting to the spectators. The eyes constantly fixed on the image, the steady rotary motion and expenditure of breath, in unceasing whistling, begin to indicate the fatigue of the dancers. Relatives and friends of the participants watch every movement with great anxiety, and rouse up the lagging by shouts of endearment and words of encouragement.

During the latter part of the second day, some of the dancers become entirely exhausted, reel and fall unconscious to the ground. The shouts and yells of friends and spectators, now culminate in a chorus of shrieks. Every dancer who has fallen in a faint is quickly dragged out of the circle by the guards and laid on the ground on his back. The "Medicine Chief" proceeds at once to paint hieroglyphics and symbols on the face and person with varied colors of "Medicine Paint."

This treatment failing to restore consciousness, the body is dragged out in the open air and given a thorough dipping in cold water, which, almost always, soon revives the inanimate form, and the women yell with delight, and entreat the "Medicine Chief" to spare the dancer from further effort.

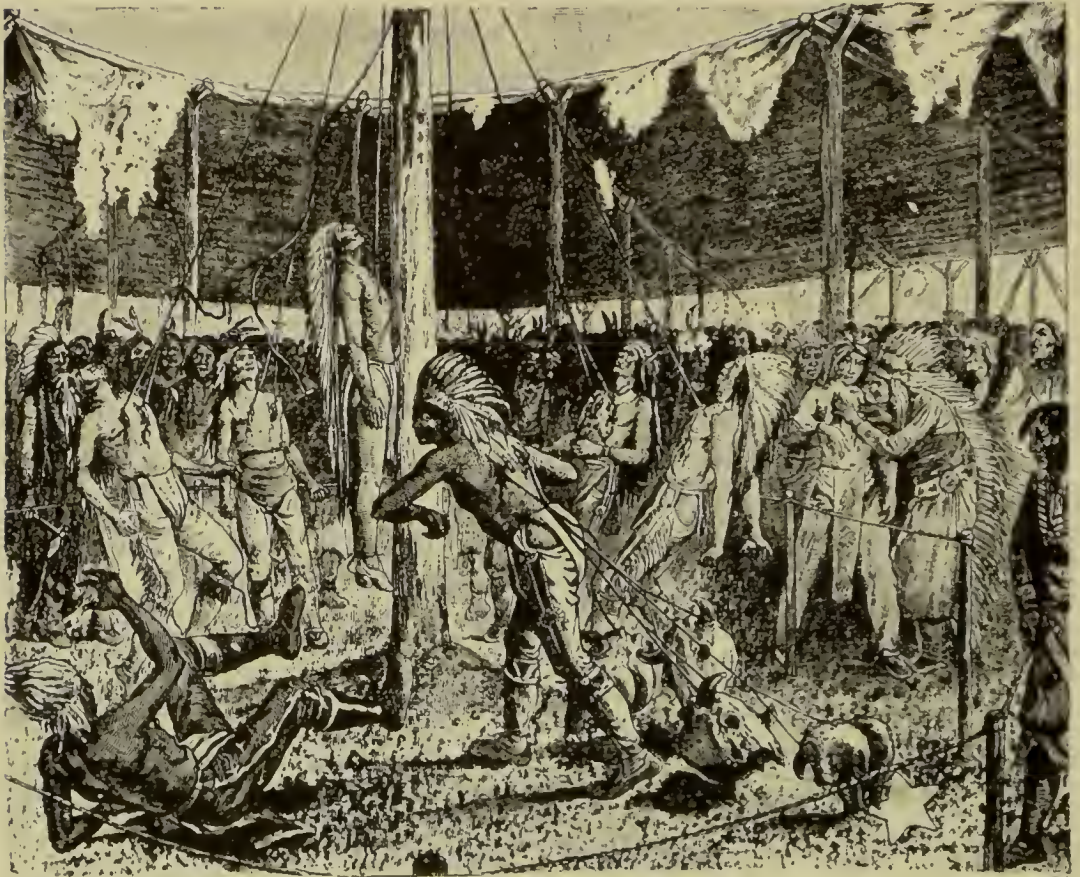
The word of the "Medicine Chief" is all-powerful. He may now order the revived dancer back to the circle to dance until he falls again, or he may excuse him. Influenced by the women, and sometimes by the promise of two or three ponies, as a rule, he accedes to the request, and the revived dancer is carried away to his lodge, where he is petted by the women until he fully recovers.

The dance continues, and one by one the dancers fall, and



are revived by the same process, and excused by the same persuasion, or ordered back in the circle.

During the progress of the Sun Dance, the "Medicine Chief" accepts volunteers for self-torture, by which the ceremonies are concluded. In this part of the ceremonies, the volunteers step into the "Medicine Lodge," wearing nothing more than a



THE SELF TORTURE CEREMONY OF THE SUN-DANCE.

breech clout. The person of each is carefully examined by the "Medicine Chief," and the amount of torture he can stand without fatal results is decided upon. After muttering a religious ceremony over him, the "Medicine Chief" takes a scalping knife and makes two incisions vertically, about two inches apart, from three to four inches long, in each breast.

The flesh between these incisions is lifted from the bone and the ends of horse-hair ropes are passed through the openings and tied to wooden toggles. The other ends of the ropes are fastened to one of the supports of the edifice, and here the warrior must remain without food or water until he tears himself loose by his own vigorous efforts.

In some cases the incisions are made just over the shoulder blade, or on the back, and movable objects attached to the ropes—usually skulls of buffaloes. Occasionally the warrior is hauled up by the ropes five or six feet from the ground and left suspended until by his continued struggles he tears out the flesh.

Every devotee understands that it is best to tear loose as soon as possible, not only to end the tortures quicker, but from their religious point of view it is "good medicine" to free himself at once, and "bad medicine" to be several days in the effort.

As soon as he frees himself, he receives congratulations from the "Medicine Chief," who also performs a religious ceremony over him; then, turning him over to the squaws, his wounds are washed and dressed with herbs.

If the devotee should cry out or flinch under the knife, or show any subsequent suffering, he is immediately released and sent away disgraced, and never allowed to possess a woman or any other property.

Singular as it may seem, fatalities rarely follow these tortures. The devotee, hot and exhausted, frequently plunges in the river as soon as released, but I have never known of but two deaths being caused by this shock.

When the dance progresses to the end without a death, the "Medicine Chief" proclaims "good medicine." Happiness is the expression on every face, and the devotees are caressed and congratulated by all of the spectators. The war-chiefs of the tribe are now assured of the power and good will of the "Great Spirit," and they immediately meet in council to



decide on a programme for the year; war usually following "good medicine."

The death of one or more of the participants, during the ceremonies, is "bad medicine," and the whole camp mingles in their heart-broken shrieks and wails. Horses are killed for the service of the dead in the Happy Hunting Ground; their friends cut ghastly and dangerous wounds in their arms, legs, and breasts; and, as soon as the last rites for the dead are completed, the bands separate, each seeking to escape the coming wrath of the "Great Spirit."

### THE WAR DANCE.

When a tribe was expecting to go to war, either with some neighboring tribe with whom they were at hostilities, or with the white race, the "Medicine Chief" of the tribe always, unless surprised by the enemy, began the sacred ceremony of making especial medicine to influence the "Great Spirit" to apply his mighty power and wisdom in favor of his tribe, and make its purpose a success.

After painting his whole body black, representing the bad will of the "Great Spirit," the "Medicine Chief" would secrete himself in some lonely brush-thicket, canyon, or mountain gorge, where he would starve himself into a stupor, or trance; and in this exhausted condition he would of course dream dreams, evidently upon the subject so pressing upon his mind. These dreams would be interpreted to represent either the good or bad will of the "Great Spirit," but he would remain in seclusion until he became assured in his own mind that he had thus ascertained what kind of secret ingredient should be contained in his "Medicine" in order to command the power and assistance of the "Great Spirit" in favor of his people in the forthcoming battle.

If in his exhausted slumbers he should dream of seeing a monstrous eagle soaring above him, it would be a most triumphant sign. Then he would forthwith return to his people,



address them upon the grand success of his fast, assure them of a great victory in the battle to come, order a great feast for his warriors, and announce the war dance. As soon as the feast is finished, the anxious warriors are formed in a circle, on the outside of which are several brightly burning fires.

The war chief then fills and lights the sacred "Medicine Pipe," takes a few puffs and passes it to the warriors in the circle. When each of the dancers have had a few puffs it is returned to the war chief again. Then each warrior is painted



THE INDIAN WAR DANCE.

by the "Medicine Chief" from head to foot with the new and affectuous paint. This done, the participants ornament themselves with feathers, necklaces and rattles made of bones and fastened around each arm and leg.

With this attire, including a breech clout, each holding his battle weapons in his hands, the war chief leaps into the ring and the dance proceeds. Brandishing his hatchet in one hand and his scalping knife in the other, he boasts of his own deeds and those of his father; acting out what he describes and

striking at a post or tree as if it were the enemy. He is followed by all of the warriors in the dancing, brandishing of weapons, striking and stabbing at the air, making hideous grimaces and filling the midnight air with their whoops and yells.

In the morning the war party would leave the camp, led by their war chief, all mounted on their best war ponies, and ride stealthily to the place of attack. Much of their skill consists in their very cautious and silent approaches; in surprise, stratagem, and long and patient watchings.

They attach no shame to private deceit, treachery, or the killing of an unarmed enemy; though I have always found them faithful to their public treaties, and while they are desperately brave, they regard it no disgrace to run from the enemy when there is no chance for success.

### THE SCALP DANCE.

The scalp dance is a sacred religious ceremony. It is always performed upon the return of a successful war or raiding party to their home camp; and takes place either in the "Medicine-Lodge" or in some convenient place on the outside near the village.

The scalps are fastened to light wands, seven or eight feet long, which are stuck in the ground in a circle, around which the ground, for several yards, is regarded as sacred owing to the immediate presence of such trophies. The warriors naked except for the breech clout, moccasins, and ceremonial decorations, gather on the charmed spot to do homage to the "Great Spirit."

Each dancer has previously painted himself in the colors contained in his own private "medicine," but only on one side of his face, on one arm, and on one leg; indicating that the will of the "Great Spirit" had been one-sided and in their favor, by reason of the victory over their enemies as shown by the scalps.

Attached to the rear of the belt of each dancer was a number of eagle feathers, so arranged as to stand upright when the warrior bent over in the evolutions of the dance. The highly prized necklaces of bears' claws were worn by all who owned and had the honorable right to wear them. The coups of each warrior (the ownership of scalps), were designated by cross-sticks passed through the hair of the warrior who struck the enemy the death-blow.



THE SIOUX SCALP DANCE.

The "medicine pipe" was lighted by the mystic "medicine chief," and smoked in turn by all of the dancers.

The rotating dancers with bodies always bent, howling furiously and brandishing their weapons, frequently made brilliant by the flashes of light from the fires, the crouching figures with their fierce war-whoops made the night hideous, with eyes



glaring as the warriors pointed with pride to the scalps they had taken.

I once witnessed a scalp dance when a little boy only five years old was placed in the circle by his mother, where he made his childish whirling dance with the older warriors.

His presence was explained thus: Immediately after a battle between war Chief Crazy Horse's band and a command of United States troops, among the soldiers left on the field for dead, one was found to be only helplessly wounded. The squaw knowing that to have her child strike the death-blow it would forever count one "Coupe" for him, incited her little son to plunge a knife into their wounded enemy. As his reward, he had the unquestioned privilege of joining in all councils and ceremonies, as well as the right to wear an eagle feather, which stood up from the tiny scalplock of this miniature Sioux warrior.

## CHAPTER XX.



ILD Indians measure time by Days, Sleeps, Moons, and Winters. To designate a shorter time, they point to the sun and by measuring off a space say, "It was as long as it would take the sun to go from there to there."

One "Day" is from daylight to dark; one "Sleep" is from dark until daylight; the "Moon" begins when the first streak of its crescent can be

seen in the west, and lasts until a new one appears. A "Winter," or *year*, begins with the first fall of snow, or, in a country having no snow, with the first winter weather, in the autumn of each year.

Thus it is seen that the *Indian years* vary in length. Some times *snow* and *winter weather* comes earlier one year than on another. The various seasons of the year, or "Winter," are designated by certain "Moons" with more or less accuracy. For instance, the "Moon" *when the leaves come on the trees* is very clearly a *spring month*. The *hottest moon* is a summer month. The *moon when the leaves are falling* designates *autumn*, and the *coldest moon* cannot be mistaken for *winter weather*.

When questioned as to the length of a year, by asking how many moons there are in a "Winter," the Indian always ex-



FAC SIMILE OF THE SIOUX RECORD DRAWING OF THE TREATY ON THE RIVER DELAWARE, 1628



plains that some "Winters" are longer than others; that, sometimes a "Winter" has but "ten moons" and the next may have "fifteen moons."

They have no number fixing a sequence or point of reference in a certain year, or "Winter," though each band will designate a certain "Winter" by its most prominent occurrence, which is recorded at the time by a drawing which represents it. One small dot, or blotch of paint, is put on the skin, which contains the painting or drawing, each "Winter" thereafter. By this means of record, the head chief will count the dots and tell you that a certain thing took place so many "Winters" ago.

Every terrific battle with white or Indian enemies; the prevalence of disease; the death of a great chief; treaties with other tribes of Indians or with the white race, or anything striking or marvelous, is so pictured on a neatly-dressed skin as to refresh the memory of the Indian as to what particular occurrence the picture represents; and the number of years or "Winters" since is correctly recorded by a corresponding number of black dots or blotches of paint, which have been put on the same skin, one at a time, each representing a year or "Winter."

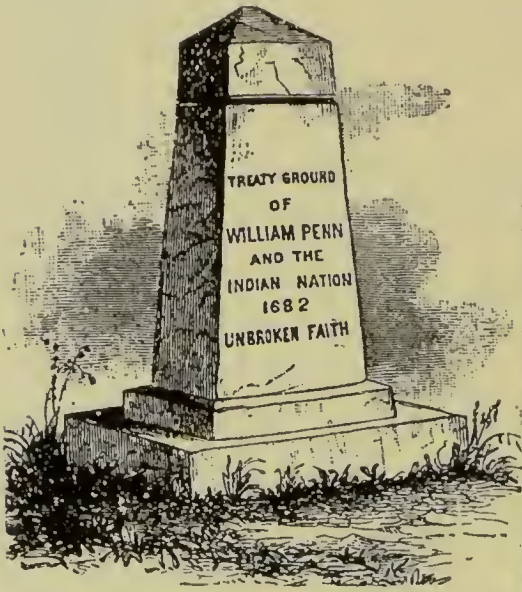
For more than two hundred years the Indians have made pictures to represent their action and situation, and to record important events. Almost every warrior makes a drawing of each prominent event of his life.

There is nothing, perhaps, in which white men differ more than in drawing. One may draw exquisitely, another, equally as well educated in every other respect, cannot draw at all. This is not the case with Indians. They all draw. They seem to be natural picture makers, and all draw quite as well as the average white artist.

If one desires Indian pictures, all that is necessary for him to do is to give a few colored pencils to any middle-aged warrior, and he will soon be supplied with interesting drawings. Of course some Indians draw better than others, but I have

never met a warrior who was forty years old who could not draw, and they are almost all very fond of drawing.

The Sioux record of the treaty of their ancestral chief, Nape-Waxaka, with William Penn, on the banks of the Delaware in the year 1682, shows one hundred and ninety-six black dots thereon. These dots have been placed on the skin, about the feet of the two figures, one at a time, by placing one dot thereon immediately after the first fall of snow each autumn from the time of the treaty until, and including, the autumn



WILLIAM PENN AND THE MONUMENT IN MEMORY OF HIS TREATY WITH THE INDIANS.

of 1878. The fac-simile was made by Sitting Bull, the "Medicine Chief" of the great Sioux nation, in July, 1879, expressly for the author.

The presence of the little leafless-tree, in the picture, was explained by Sitting Bull as showing that the treaty took place in autumn after the leaves had fallen. The number of dots showed the number of "Winters" which had passed since the treaty was made. The name of the chief, pictured in the record, was "Nape-Waxaka," said Sitting Bull. Interpreted

in English this name would be "Strong Arm." The name of the white man, represented in the record was "Onas."

The tradition of these names has been handed down from father to son among the Sioux, and has never been forgotten by the head men of that great tribe. "Onas" is the name given to William Penn by Chief Nape-Waxaka at the time of the treaty, as also shown by government record; and if the reader will count the dots on the Sioux record, and subtract the number (which is 196) from 1878 years, the treaty between William Penn and the "Leni-Lanape" Indians, of whom Nape-Waxaka was head chief, will be shown to have taken place in the year 1682; and our government record shows that the tribal rules of the Sioux have kept the record without error.

I have a great many of these Sioux record-charts, and the fac-similes of a large number of them will appear in these pages, together with the necessary explanations of each.

The Sioux traditions handed down for centuries are of the greatest interest. In my treaty-negotiations with this great nation, I have been on the most friendly terms with its most famous "Medicine Chiefs" of late years, who have explained these wonderful traditions most fully to me; notations of which I made at the various times when the explanations were made; and, these traditions with the picture records representing them, coming to us as they do, *the only authentic history of the Indian in his wild and natural life*, are most highly prized by the author.

Every party of Indians who recognized and followed a certain leader, was called that certain chief's "Band." Each "Band" takes the name of its chief, as *Black Foot's Band*, *Ogallala's Band*, *Brulcs' Band*, and *Red Cloud's Band*. The *chief* of each Band is subordinate to the head "medicine chief" of the tribe to which the Band belongs.

A "Tribe" of Indians consists of two or more *bands*. The tribal name is usually adopted in the same manner as that of a band, and the river, lake, or certain country occupied by it is frequently given the same name.



When two or more tribes become united, either by treaty or subjugation, they call themselves a "Nation." Every Indian Nation clings to the name of the renowned "Medicine Chief" who, by his wonderful power and prowess, succeeded in originating the fountain from which the "Nation" flourished.



PILGRIMS LANDING IN AMERICA.

When civilization made its first appearance within the borders of this great Continent, numerous tribes of Indians, each powerful in numbers, were found inhabiting it. The customs

of these tribes, whether in war, the chase or their religion, were marked in similarity, indicating their origin from one and the same nation. Intelligent rulers of different tribes have declared to me, that, from their ancestral tradition, their re-



A MISSIONARY AT AN INDIAN VILLAGE.

spective tribes all originated from one small nation which resided beside the "great water" far to the eastward "many, many winters ago."

The Indian customs and religious rites closely resemble

those of the *ancient Israelites*. Their ceremonies and their division of the year corresponds with the *Jewish festivals*. Some of the "Medicine Chiefs" offer the first fruits of the chase to the "Great Spirit." Their purifications, fasts, anointing, and their abstinence from certain quadrupeds, birds, and reptiles considered impure, together with their superstitious and universal faith in their secret "Medicine" to overthrow the wrath of the "Great Spirit" in their behalf, are also in common with the custom of ancient Jews. Their tribal "medicine chiefs," who stand in the character of high priests, assume their dress and manners corresponding to those of the Jewish high priests of olden times; nor can the Indian be induced to wholly relinquish his peculiar superstitions.

Missionary exertion among them has been practically fruitless. For a long period self-denying priests have toiled amid hardships which might have discouraged others actuated by less exalted motives. Year after year passed, and still the frigid hearts of the Sioux, like the icy rocks on the coast of Labrador, responded not to the warm appeals of the white missionaries.

There are certain physiological attributes common to all the Indian tribes, sufficiently decided to enable them to be classed together as one branch of the human family which has sprung from one nationality. We find them generally of a copper color, presenting various shades of complexion from a deep brown to a shade of white.

Some tribes are much more powerful in stature than others, but this feature is traced to the climatic influences according to the country in which they reside.

Climatic variation exerts a more or less marked influence upon the Indian, as it does upon the habits and character of the white race, occupying every diversity of climate from Equatorial heats to the Arctic snows. Therefore, no exact description of the habits, customs, language, and beliefs of one tribe, or nation, can strictly apply to another, though their common necessities have so assimilated their habits and modes





CHIEF WOLF ROBE—A GREAT WAR CHIEF.

of thought as to enable the student to group them, for description, into one general class.

Any warrior who proclaimed the discovery of a superior "medicine," and happened to be extremely lucky in proving his assertion by the test, always had his following. Large villages have been nominally divided, from time to time, into tribes and nations, by this religious and undisputed right of "medicine men" to secure for themselves a band of warriors and leave the tribe to which they belonged, at any time they could so influence a satisfactory following.

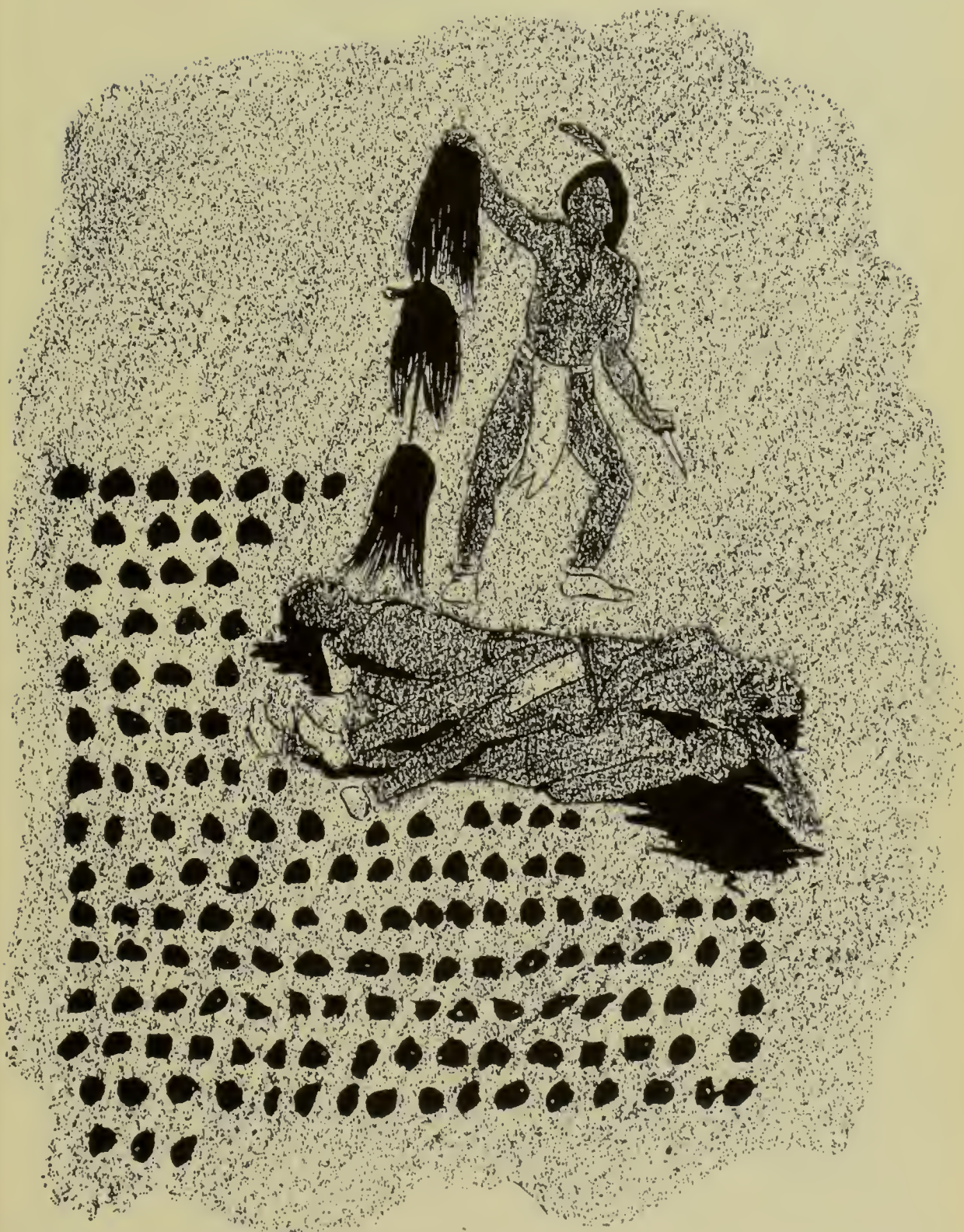
The off-shoot band might either increase and become a tribe or even a nation of great power and renown, or meet with reverses by which it would dwindle away and wind up at naught; so that the few surviving warriors, if any at all, would return to their former tribe or nation.

There is, of course, a diversity of words and phrases in the language of various *bands*, *tribes*, and *nations* living remote from each other, which do not properly belong to their own or the original language. After a few generations or centuries have passed without intermingling again with their mother tribe, the extra words and phrases have grown into custom in each tribe or nation, and the proper or original ones have been forgotten; so that, when they do come in contact with each other again, they find themselves possessed—to some extent—of the fruits of Babel—in the confusion of tongues.

But we should not forget, in this respect, that any American-born citizen who goes to the country of his European ancestors, whether England, Germany, France, or Scotland, can hardly travel with satisfaction to himself without an interpreter. To every language there has been adopted thousands of new words and myriads of new phrases within only the last two centuries. We might reflect, and even ask, what might have been the language of our forefathers five thousand years ago?

Columbus, in his journal, stated that he found this Continent "inhabited by a race of people closely resembling the inhabi-





THE INDIAN RECORD-DRAWING OF CHIEF SIOUX, WHO ORGANIZED THE SIOUX NATION  
222 YEARS AGO.



tants of Europe; no less different than the climatic and natural productions of the New World are different from the Old."

Each Band, Tribe, and Nation of wild Indians has its record-chart, representing the origin of its name, besides the tradition which is ever apparently fresh in the memory of the head rulers. The tradition of the origin of the name ever cherished by the "Great Sioux Nation" is as follows: In the year 1685, a young warrior of the Lenni-Lanape" tribe, then residing on the River Delaware, made a marvelous "cut-throat" record by going alone to the village of Chief Miami's band of Indians, then enemies of the Lenni-Lanape tribe, and returning every few days with a dozen or more Miami scalps.

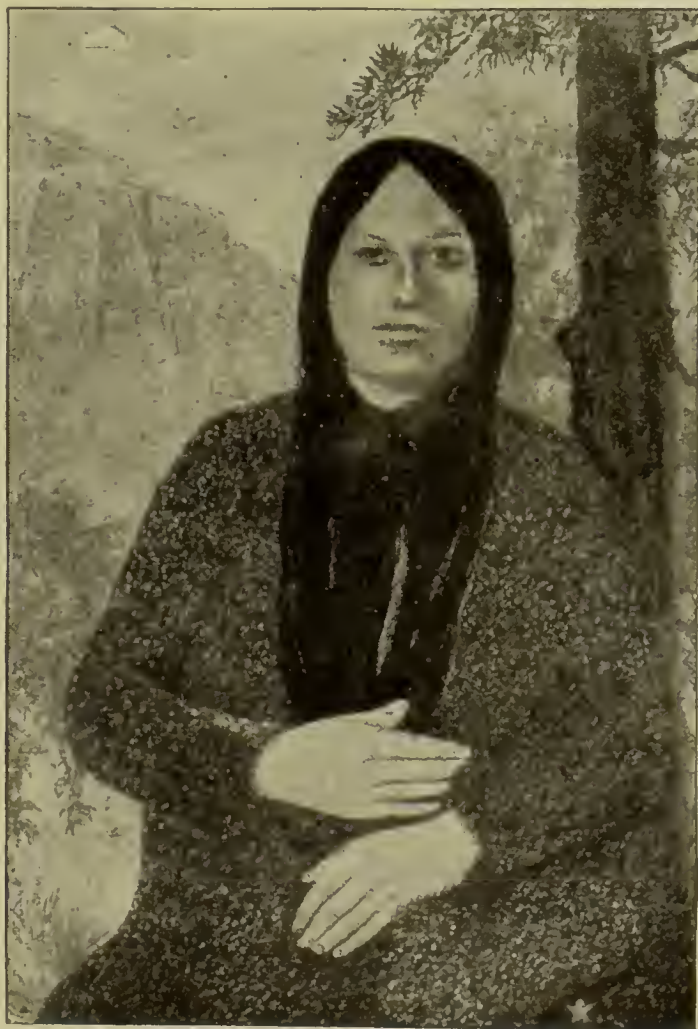
This warrior was very fleet of foot, and he would slip stealthily upon the enemy, who, unmindful of his presence, would be found singly or in small parties of two, three, four, or even six or seven, some little distance from their camp, where he would spring upon the unsuspecting enemy with lion-like ferocity and cut the throat of every enemy he could reach. He would quickly scalp each victim, and, when pursued by large parties, as he often was, he was equal to the emergency. Leaving his pursuers far behind in short order, he would hide himself in some brush thicket or other secret place, and repeat his attack as soon as another opportunity presented itself. In this way he slew more than one hundred warriors of the Miami band, single handed and alone, during the summer, and carried the scalps to his own people.

So great was his success that he was looked upon by the members of his tribe as a "Medicine Man" of most marvelous power. He was then given the name "Sioux," which means "cut-throat," "Si" for "cut" and "oux" for throat.

Warrior "Sioux" then made a speech to his own people in council assembled, in which he stated that he would accept volunteers who desired to follow him, assuring them that he would not only prove that he was a competent leader but that he would soon head a nation of Indians so formidable and

powerful as to defy all other tribes and nations combined. In this effort his purpose was also made a success.

Immediately after this speech, nearly every warrior in the tribe flocked to his standard, and enlisted with him—so to



CHIEF RAIN IN THE FACE—A GREAT LEADER OF SIOUX RAIDING PARTIES.

speak, and, practically speaking, the Lenni-Lanape tribe was no more.

The followers of this great chieftain were proud to call them-

selves "Sioux" warriors. Hence the name "Sioux" instead of "Lenni-Lanape."

Other tribes and bands were also proud of the name, and joined Chief Sioux, one after another, until this formidable Indian Nation, in its progress westward, either subjugated, slew, or drove before it, every tribe and band with which it came in contact.

No tribe of Indians has ever attained such formidable power, nor produced more gallant warriors, than has the great Sioux Nation. These Indians, as all other tribes, have always been divided into numerous *bands*, each called after the name of the chief who organized it.

They have conquered and destroyed vast numbers of their red brethern, and have swept the whole region extending from the Atlantic Seaboard to the great North American Continental Divide, in Montana, Colorado, and Wyoming, where they were finally compelled to yield, as prisoners of war, to the superior power of the United States Army.



## CHAPTER XXI.



ACH *tribe, band, or nation* of Indians has, besides its distinctive name, a sign by which it is known and designated by all other Indians. The *sign* for "Sioux" is made by drawing the right hand horizontally from left to right across the throat; "Cut-Throat."

All Indians are familiar with the use of certain *signals*. They have but few, nor are many required.

When engaged in battle, all subordinate chiefs, who accompany their respective bands of warriors in the conflict, are governed by signals from the head warchief, though oral commands are generally given by the subordinate chiefs direct to *their men*.

All large forces of Indian cavalcade are divided into two columns which are designated as *right* and *left columns*. The head warchief, seated on his pony in a conspicuous place, say one-half mile to a mile distant from the engagement, conveys his instructions to the various subordinate chiefs by means of signals made with his lance, upon which has been fastened a dressed skin about two feet wide and three feet long and which is painted black. The various signals are made as follows:

*Attack, both columns:* The lance is placed in a vertical po-

sition directly in front of the face, and extending five or six feet above, and *waved forward*.

Attack, *right column*: The signal-lance is held horizontally to the right and *waved forward*, making a quarter-circle.

Attack, *left column*: The lance is held horizontally to the left, and *waved forward*, making a quarter-circle.

Retreat: Three separate signals for retreat, right, left, or both columns, are made exactly the reverse of the attacking signals, by *waiving the lance backward*, instead of forward.

Right Column attack left line of the enemy: The retreat signal is given to the right column, and as soon as the retreat is begun the signal for attack is given on the left, which swings the right column round to the assistance of the left column on the left flank of their previous position; and this signal is given vice-versa to so swing the left column round to the right side of the enemy.

Caution: This signal is made either right, left, or in front of the maker, according to the columns, either one or both, to be cautioned, by holding the lance to the right, left, or in front horizontally and making motions upward and downward. By this signal, the column for which it is made understands that the enemy is engaged in tactics which they, perhaps, cannot see. For instance, if the enemy should be discovered at crawling up or down some gulch or ravine toward the right column of his command, the head chief would give the caution-signal to that column.

Carry Off the Dead and Wounded: The lance is moved from a horizontal position on the right in a vertical half-circle to the left.

Surround the Enemy: The lance is waved above the head so as to make a horizontal circle.

I have previously mentioned the religious belief which condemns the soul of every scalped Indian to annihilation, and of the heroism so often displayed by warriors in rushing into the very face of death to save unscalped the bodies of their com-

rades. By reason of this superstition, all warriors are drilled to stoop from their ponies, at full speed, and pick up objects from the ground.

At the beginning of this drill, light objects are selected, but these are gradually exchanged for heavier ones, until two warriors, rushing neck and neck on either side of the prostrate form, each rider stooping at the same instant, seizes the part convenient, and by the combined strength and address of the two they drag the body some distance farther from the enemy, when it is placed on the pony in front of one rider who carries it to a safe distance.

During this drill the Indians take turns in picking and being picked up, each realizing that he may have to act or be acted upon accordingly at any time during a battle with the enemy. Drilling as wounded, the prostrate man assists the others by extending arms and legs; but when drilling as dead, there is no help afforded. The acting dead man assumes by turns every possible, natural, or even unnatural position, that a really dead body might fall into.

In good weather and in times of peace, this drill is practiced assiduously on various kinds of ground, until warriors, ponies, and supposed dead and wounded can each act his part proficiently.

The Sioux have five distinct Smoke-Signals which are used for communicating at long distance, between bands or parties so far separated as to be out of sight, but within say twenty miles of each other.

The *smoke* from a small fire is easily governed so as to ascend in *puffs*, like miniature clouds, high in the air, one after the other or at intervals to suit the operator, to each of which is attached a conventional meaning.

A small fire is built on which is placed sufficient damp grass or green leaves to create a large volume of smoke. A large robe, or in some instances, two, three, or four robes fastened together, is then held above the fire to confine the smoke until a balloon-shaped puff has accumulated. The robe is then sud-



denly removed to one side, allowing the miniature cloud to ascend high in the air.

To the distant observer *one puff of smoke* simply signifies "Attention" and the direction of the party desiring to communicate. This signal must be answered with *one puff*, by the observer before communications are begun.

As soon as the answer is seen, the first operator proceeds to convey the desired information, as follows:



INDIANS READING SMOKE-SIGNALS FROM A DISTANT VILLAGE.

"Besieged," *five smokes*, in quick succession.

"Come," *two smokes*.

"We come," *three smokes*.

"Following the Enemy," *four smokes*.

There is considerable information attached to these five signals: For instance, by the signal for *besieged*, observers have the information that their friends are surrounded, or in some

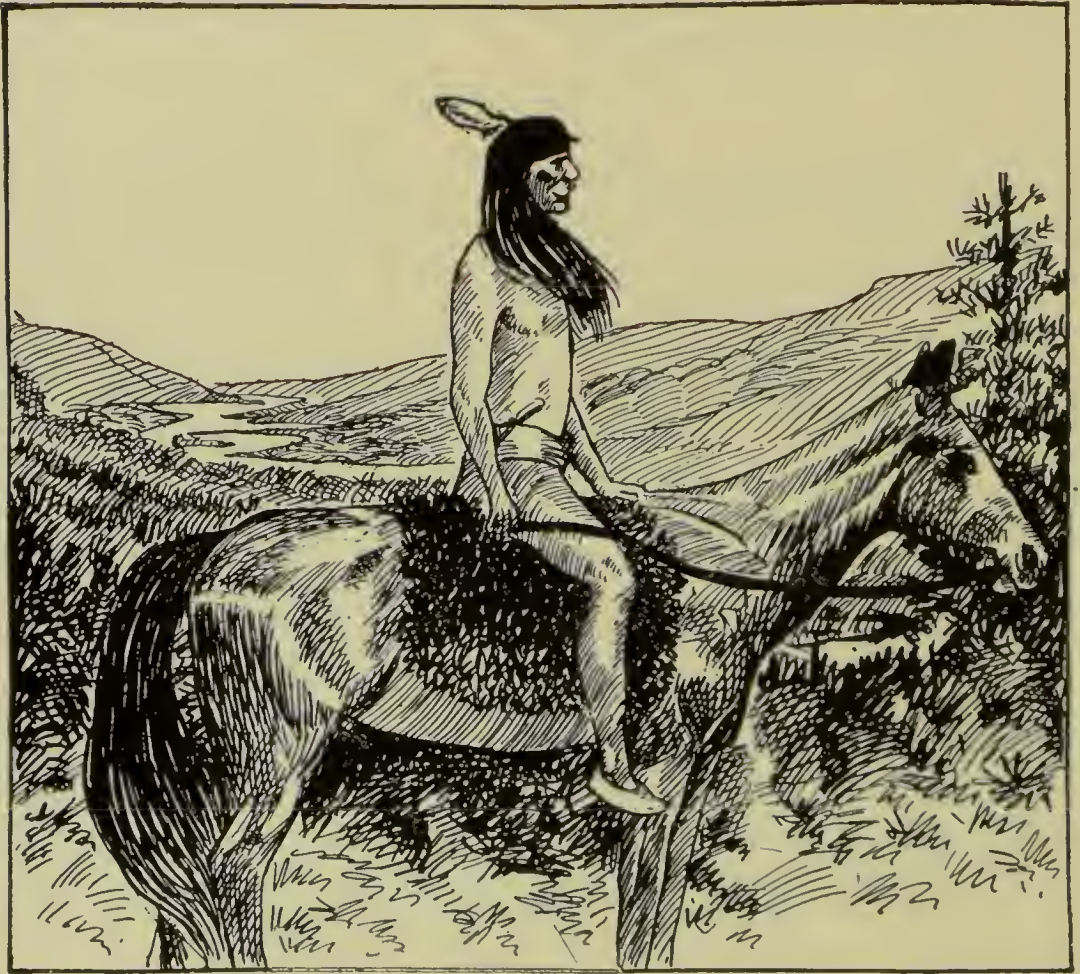
way cut off from escape from the enemy. Their position has also been accurately located, and all understand what is necessary in order to relieve them; and, as soon as possible, reinforcements rush forward and attack the besiegers on the outside by great surprise and with a force as formidable as was possible to hurriedly collect, thus rescuing their friends, who otherwise must have all perished.

Again, when several bands have separated to reconnoiter a large tract of country in search of the enemy, either white or Indian, and one band finds the trail of its quest, which indicates a much larger party than their own, they simply stop and send up the *smoke signal* "Following the Enemy." As soon as this is answered, by *one smoke*, indicating the position of reinforcements, the signal for "Come" or "We Come" is given, according to the direction the trail leads. Should the enemy be traveling towards the party communicated with, the signal "We Come" would follow the answer received. This signal would clearly indicate that the enemy was between the two columns, whereupon the Indians in front of the enemy would cautiously prepare to trap them. In case the enemy was found to be traveling in an opposite, or nearly opposite, direction from the party communicated with, the signal "Come" would follow the answer, whereupon the party, so informed, would proceed direct to the position from which the signal arose, and there take up the trail and follow their friends to the enemy.

*Fire-signals*, after night, are so managed as to convey the same meaning which is attached to the smoke signals by day. Of course the fire must be built on some high point in order to be seen very far off. The fires are then started and extinguished as desired.

The Sioux have other means, equally remarkable, for telegraphing to persons a long distance away, but who can be seen—even though they are so far off as to appear to be mere specks. These signals are given thus: The Indian, mounted on his pony, selects a conspicuous position on a high ridge or hill, rides, broad side presented to the party in the distance, at

full speed thirty to forty yards, pull up his pony and watches for an answer from the second party which is made in the same way. The run is repeated, forward and back, at intervals until noticed and answered; then communications begin, and the signals and their meanings are as follows:



BEAR ROBE—NOTING MOVEMENT OF THE ENEMY.

"Come. *Two rides*, as one round trip, a run forward and back.

"We Come," *three rides*.

"Following the Enemy," *four rides*.

"Besieged," *five rides*. (Party represented by him is besieged.)



These various signals are what might be classed as the standard Sioux signals. A party going off on a raid or thieving expedition, will sometimes, before starting, agree among themselves on meanings for signals different from those in common use. By this means they are able to communicate without disclosing their true meaning to any casual observer.

All Indians are quite apt in making themselves understood by the use of natural signs, and they also express a good many words by a customanry sign-language, as follows :

"Man." Index finger of right hand held erect before the face, back to front ; push slightly outward and upwards.

"Woman." Right hand, fingers open but joined, back to front, ispassed with a sweeping, circular motion to the right side of the face and head.

"Marriage." Indices of both hands joined side by side, backs up, in front of body, thumbs and fingers closed.

"Wife." Sign for woman and marriage.

"Husband." Sign for man and marriage.

"Parentage." Right hand, bowl-shaped, turned towards right breast, as if grasping a pap.

"Mother." Sign for parentage and woman.

"Father." Sign for parentage and man.

"Offspring." Right hand passed downwards in front of crotch, index finger extended, other fingers closed ; sex indicated as before.

"Brother." Index and middle fingers of right hand placed in mouth, back of hand up, and sign for man.

"Sister." Same, with sign for woman.

"Cousin." Sign for mother, sister, offspring, and for sex.

"Brother-in-law." Hold left hand obliquely to the front, towards center of body, forearm nearly horizontal, palm to the right, then pass the open right hand from the left shoulder downwards with a circular sweep round and outside of the left hand.

"Day." Hands open, fingers extended, palms upward, are

carried from front and center of body to each side and held horizontal and motionless, backs down; indicating "light."

"Night." Hands open, fingers extended and joined, palms down, carried to center of body and crossed; indicating "darkness."

"Sun." Right arm extended upwards, thumb and finger formed into a crescent, other fingers closed.



A PLAINSMAN AND THE SIOUX TALKING SIGN LANGUAGE.

"Moon." Sign for sun and night.

"Spring-time." Place right hand near the ground, back downward, thumb and fingers extended upward, then raise the hand a couple of inches twice; representing the grass growing.

"Summer." Both hands held as high as possible, on each side of the head, fingers extended and pointing obliquely downward; indicating the sun's rays.

"Autumn." Left hand held well up in front of left of body, back to front, fingers and thumb extended upward to represent branches of a tree; with right hand make several motions downward from the fingers of the left hand, as something falling slowly; falling leaves.

"Winter." Both hands in front of body, closed tightly, are shaken backward and forward with a shivering motion. This is also the sign for *cold* and for *year*.

"Long time." Hands partially opened, thumbs and indices closed, as if holding a string between them, are held a few inches apart in front of the body, then drawn apart by a series of jerking motions, as far as possible.

"Short time." The hands placed a short distance apart, are slowly brought together.

"How many." Hold right hand in front of body, palm up, fingers partially open, but not joined; then with left hand flip successively each finger of the right hand towards body.

"One." Right hand held in front of body closed except index.

"Two." Hold up right hand with two fingers open.

"Three." Hold up three fingers.

"Four." Hold up four fingers.

"Five." Hold up right hand open.

"Six." Hold up both hands, right open and extend one finger of left hand.

"Seven." Hold up seven fingers.

"Eight." Hold up eight fingers.

"Nine." Hold up nine fingers.

"Ten." Hold up both hands, fingers and thumbs extended.

"Eleven." Show both hands open, then close and open one finger.



"Twelve." Show both hands open, then close and open two fingers.

"Thirteen." Open both hands, then close and open three fingers.

"Fourteen." Open and close hands, then open four fingers.

"Fifteen." Open and close both hands, then open one hand.

"Sixteen." Open and close both hands, then open one hand and one finger of the other hand.

"Seventeen." Open and close both hands, then open one hand and two fingers of the other hand.

"Eighteen." Open and close both hands, then open one hand and three fingers of the other hand.

"Nineteen." Open and close both hands, then open again except one thumb.

"Twenty." Open and close both hands twice."

"One hundred." Open and close both hands slowly ten times.

In this way, the hands may be used to indicate as large a number as desired with perfect accuracy, and Indians are able to convey their meanings very rapidly.

## CHAPTER XXII.

### LANGUAGE OF THE SIOUX.

INTERPRETED BY THE AUTHOR.



O REDUCE an *unwritten language* to a form that can be *seen* as well as *heard*, is, it will readily be conceded, a labor of no small magnitude. What seemed to exist only in sound, all through the past ages, worked out by human minds has been made to express the happiest thoughts as well as the most painful heart throbs of the wild race of untutored state for generations.

The unlearned Sioux can not give any definition for any word he has been using all his life time. He can simply say, "it means that and nothing else." Yet in the mental capacity of the wild Indian, unconsciously and slowly, but very surely, these words of air are being coined anew, to meet the wants of the mind. New forms of expression, which at first are bungling descriptions, are pared down so as to be in harmony with the living language.

Now it is a pleasure to the author to be able to place before the reader an accurate system by which this strange *Sioux Dialect* can be written by the use of the English alphabet. Only five pure vowel sounds are used. Letters E, G, J, F, R, V and X, are changed from their proper English sounds, to correctly apply to certain sounds in the Sioux Language. There are also four *clicks*, two *gutturals*, and a *nasal* to be expressed; therefore, the letter "N" is used to represent the *nasal*; "Q" represents one of the *clicks*; "G" represents the *gutturals*, and "C" and "J" are used to represent "ch," "zh," and "sh." Other *clicks* are represented by marked letters.

#### ACCENT.

It is very important to give full accent when speaking the Sioux

Language. As a rule, the accent falls on the second syllable; though a good many words must be accented on the first syllable; Nouns compounded by prefixing "WO" must have it on the first syllable, as the word "WO-WAX-TE." The word "MA-GA" means *field* when accented on the first syllable, and *goose* when accented on the second syllable.

## COMPOSITION.

In composition the order of the Sioux words is generally the reverse of that in English. The practice of the Sioux is to name the noun, whether the subject or object, first; qualifying words next, and the verb last: "the big wolf bit the little boy," reads thus; 'xunktokeca-tanka kin hokxidan cistina kin yartaka," the composition is this; 'Wolf big the boy little the bit." Mani means *walk*, and is also used in speaking of he, she, or it, *walks*. Red Cloud, in Sioux, is spoken thus; "Marpiya Lute," Cloud Red. White river is "Wakpa Ska," or "River White."

With these few hints the student can learn to speak the Sioux language as perfectly as the Indians do; the words being divided in syllables to insure proper pronunciation, as follows:

## SOUNDS OF THE LETTERS.

|  | ENGLISH.            | SIOUX.                 |
|--|---------------------|------------------------|
| A "ah," a, as in <i>far</i> .  | A.....a.....        | Wan-ji.                |
| B "be," same as English.   | Abandon.....vt ...  | Ay-ux-tan.             |
| C "che," as <i>ch</i> in <i>chin</i> .                                     | Abate.....vi ....   | A-kis-na.              |
| D "de," same as English.   | Abduct.....vt ...   | In-ar-man.             |
| E "a," as <i>e</i> in <i>they</i> .  | Abductor.....n....  | In-ar-man-             |
| G "g'e," two sounds. One as <i>g</i> in give; the other is a guttural.     | Abide.....vt ...    | A-ki-pi. [kin.         |
| H "he," same as English.   | Able.....a.....     | O-ki-hi.               |
| I "e," as <i>I</i> in <i>machine</i> .                                     | Abode.....n....     | Ti-pi.                 |
| J "je," as <i>z</i> in <i>azure</i> .                                      | Aborigines....n.... | Ik-ce-wi-cax-          |
| K "ke," same as English.   | Abound.....vi ....  | O-ta. [ta.             |
| L "le," same as English.   | About.....adv...    | l-ya-za.               |
| M "me," same as English.   | Above.....adv...    | Wan-kan.               |
| N "ne," Two sounds. One as <i>n</i> in no; the other as <i>n</i> in angry. | Abroad.....adv...   | Tan-kan.               |
| O "o," as <i>o</i> in <i>go</i> .  | Abrupt.....a.....   | Rox-ki.                |
| P "pe," same as English.   | Abscess.....n....   | Ton-yan.               |
| Q "k," as <i>k</i> with a cluck.   | Absent.....a.....   | To-kan-un.             |
| R "rh," a rough guttural.  | Absorb.....vt ...   | Kar-tan.               |
| S "se," same as English.   | Abuse.....vt* ...   | Xi-ca-ya-ku-wa-pi-kin. |
| T "te," same as English.   | Abstain.....vi ...  | Wa-cin-tan-            |
| U "oo," as <i>u</i> in <i>put</i> .  | Abundant ...a.....  | O-ta. [ka.             |
| W "we," same as English.   | Accept.....vt ...   | Yu-za.                 |
| X "she," as <i>sh</i> in <i>she</i> .                                      | Access.....n....    | O-can-ku-ye-cin.       |
| Y "ye," as <i>y</i> in <i>ye</i> .   | Accessory....n....  | Wa-o-ki-ye.            |
| Z "ze," as <i>z</i> in <i>zeal</i> .                                       |                     |                        |



| ENGLISH.                    | SIOUX.                               |
|-----------------------------|--------------------------------------|
| Accident . . . . n . . . .  | I-ye-cin-ka-<br>[he-ce-ca.           |
| Accompany . . vt . . .      | Ki-ci-ya.                            |
| Accomplice . . n . . . .    | Wi-cax-ta-ki<br>ci-ca.               |
| Accomplish . . vt . . .     | Yux-tan.                             |
| Account . . . . n . . . .   | Wo-ya-ka-pi.                         |
| Accumulate . . vt . . .     | Pa-hi.                               |
| Accurate . . . . a . . . .  | Tan-yan-ya-<br>wa.                   |
| Accuse . . . . . vt . . .   | I-ya-on-pa.                          |
| Accustomed . . a . . . .    | Ons-pe-ki-ya                         |
| Ace . . . . . n . . . .     | Wan-ji. [-pi.                        |
| Ache . . . . . vi . . . .   | Ya-zan.                              |
| Achieve . . . . . vt . . .  | Ka-ga.                               |
| Acquaintance . n . . . .    | Ta-ko-da-ku.                         |
| Acre . . . . . n . . . .    | Ma-ga-o-bax-<br>pe-wan.              |
| Act . . . . . n . . . .     | Or-an-yan.                           |
| Adapt . . . . . vt . . .    | I-yo-ki-pi-ya.                       |
| Add . . . . . vt . . .      | Yu-wi-ta-ya.                         |
| Addition . . . . n . . . .  | Yu-wi-ta-ya-<br>pi.                  |
| Address . . . . . n . . . . | Wo-wa-yu-pi-<br>ca.                  |
| Adhere . . . . . vi . . .   | I-ko-ya-ka.                          |
| Adjoin . . . . . vi . . .   | I-yo-ta.                             |
| Adjourn . . . . vt . . .    | En-ak-i-ya.                          |
| Adult . . . . . n . . . .   | Tu-we-wan-<br>na.                    |
| Adjutant . . . . n . . . .  | A-ki-ci-ta-<br>tan-kan-o-ca-je-yatc. |
| Admire . . . . . vt . . .   | Wax-te-rea.                          |
| Admiral . . . . . n . . . . | Ni-na-wan-<br>kan-it-i-kan.          |
| Admit . . . . . vt . . .    | En-i-ya-ye-ya                        |
| Adobe . . . . . n . . . .   | Ma-ga-kas-<br>ka.                    |
| Adopt . . . . . vt . . .    | Cin-ca-ki-ya.                        |
| Adorn . . . . . vt . . .    | Wax-te-ka-ga                         |
| Adulterate . . . vt . . .   | Yu-xi-ca.                            |
| Adultery . . . . n . . . .  | Ta-wi-win-<br>yan-ki-sa.             |
| Advance . . . . . vi . . .  | Wan-kan-a-<br>ya-pi.                 |
| Advantage . . . . n . . . . | On-o-hi-ya-pi                        |
| Adventure . . . . n . . . . | Ta-ka-i-ya-ki                        |
| Adverse . . . . . a . . . . | Xi-ca. [pa-pi.                       |
| Advice . . . . . n . . . .  | E-con-xi.                            |
| Adz . . . . . n . . . .     | Can-i-ca-kan.                        |

| ENGLISH.                     | SIOUX.                      |
|------------------------------|-----------------------------|
| Advisable . . . . a . . . .  | E-con-xi-<br>wax-te.        |
| Aerial . . . . . a . . . .   | Wan-kan-tu.                 |
| Afar . . . . . adv . . .     | Te-han.                     |
| Affair . . . . . n . . . .   | Wi-cor-an.                  |
| Affect . . . . . vt . . .    | Ka-ga.                      |
| Affectionate . . a . . . .   | Wa-can-ki-ya                |
| Affiance . . . . . vt . . .  | Can-te-ki-ci-<br>cu-pi.     |
| Affliction . . . . n . . . . | Wo-can-te-xi-               |
| Afford . . . . . vt . . .    | Wi-ca-qu-ca.                |
| Affray . . . . . n . . . .   | Ki-ci-za-pi.                |
| Afoot . . . . . adv . . .    | E-ku-wa.                    |
| Afraid . . . . . a . . . .   | Ko-ki-pa.                   |
| African . . . . . n . . . .  | Wa-xi-cun-                  |
| After . . . . . prep . . .   | Ku-wa. [sa-pa               |
| Again . . . . . adv . . .    | Ak-ta.                      |
| Against . . . . . prep . .   | Ka-xe-ya.                   |
| Agate . . . . . n . . . .    | In-yan-o-ca-                |
| Age . . . . . n . . . .      | To-ni. [ji.                 |
| Agency . . . . . n . . . .   | Or-an.                      |
| Agent . . . . . n . . . .    | Or-an-yan-pi'               |
| Aggravate . . . vt . . .     | Sam-yu-xi-ca                |
| Agile . . . . . a . . . .    | O-ran-ko.                   |
| Agitate . . . . . vt . . .   | A-ki-ni-ca.'                |
| Ago . . . . . adv . . .      | Wan-na.                     |
| Agony . . . . . n . . . .    | Wo-can-te-<br>xi-ca-tan-ka. |
| Agree . . . . . vi . . .     | Ki-ci-wax-te.               |
| Ague . . . . . n . . . .     | Can-can-pi.                 |
| Anguish . . . . . a . . . .  | Cu-wi-ta.                   |
| Ah . . . . . interj . . .    | Ho-ho.                      |
| Ahead . . . . . adv . . .    | To-ka-ta.                   |
| Aid . . . . . vt . . .       | O-ki-ya.                    |
| Ail . . . . . vt . . .       | On-ya-zan.                  |
| Aim . . . . . vi . . .       | E-pa-zo.                    |
| Air . . . . . n . . . .      | Ta-te.                      |
| Airy . . . . . a . . . .     | Ta-te se-ca.                |
| Alarm . . . . . n . . . .    | Ik- <del>ku</del> -ya-pi.   |
| Alas . . . . . interj . . .  | He-he-he.                   |
| Alcohol . . . . . n . . . .  | Mi-ni-wa-<br>kan-su-ta.     |
| Ale . . . . . n . . . .      | Mini-wa-kan-<br>tar-ton.    |
| Alert . . . . . a . . . .    | Ksa-pa.                     |
| Alike . . . . . a . . . .    | I-ya-ki-de-ce-<br>ca.       |
| Alive . . . . . a . . . .    | Mi-ni-he-ca.                |
| Alkali . . . . . n . . . .   | Ca-ro-ta-han-               |
| All . . . . . a . . . .      | O-wa-sin. [pi.              |

|                       |                |                     |               |
|-----------------------|----------------|---------------------|---------------|
| Allot.....vt....      | Wa-pam-ni.     | Anxiety.....n.....  | Wa-ki-hde-    |
| Allow.....vt....      | I-yo-win-ki-   | ca-pi.              |               |
| ya.                   |                | Anxious.....a.....  | Can-te-xi-ca. |
| Allies.....n.....     | Ta-wa-xit-     | Any.....a.....      | Wan-ji-ji.    |
| ku-pi.                |                | Anyhow.....adv....  | To-ke-tu-ya-  |
| Almost.....adv....    | l-ki-ye-dan.   |                     | [kax-ta.      |
| Aloft.....adv....     | Wan-kan.       | Anywhere....adv.... | Tuk-te-tu-    |
| Alone.....a.....      | Ix-na-na.      |                     | [kax-ta.      |
| Along.....adv....     | Oh-na-yan.     | Apart.....adv....   | Ox-pax-pa.    |
| Aloud.....adv....     | Ho-tan-ka.     | Ape.....vt....      | Un-ca.        |
| Also.....adv....      | Na-kun.        | Apparel.....n.....  | Wo-ko-ya-ke   |
| Although.....conj..   | Ex-ta.         | Appeal.....vi....   | Ca-je-ya-ta.  |
| Altitude.....n.....   | Wan-kan-tu.    | Appear.....vi....   | Tan-in-yan-   |
| Altogether....adv.... | O-kon-wan-'    |                     | [wan-ka.      |
| ji-dan.               |                | Appetite.....n..... | Wo-can-ta-    |
| Alum.....n.....       | Pe-ji-hu-ta.   |                     | [hde.         |
| Always.....adv....    | O-hin-ni-yan   | Applaud.....vt....  | Ya-wax-te.    |
| Am.....vi....         | Un.            | Apple.....n.....    | Tas-pan-tan-  |
| Ambulance....n.....   | Can-pah-       | ka.                 |               |
| mih-ma.               |                | Apply.....vt....    | On-ku-wa.     |
| Ambush.....n.....     | I-ya-wi-ea-    | Appoint.....vt....  | Kar-ni-ga.    |
| pe-pi.                |                | Apportion....vt.... | Pamni.        |
| Ameriea.....n.....    | A-mer-i-ca.    | Apprehend....vt.... | Yu-za.        |
| Ameriean.....n.....   | Wi-eax-ta-a-   | Approach....vi....  | Ki-ya-dan-u.  |
| Among.....prep....    | En. [mer-i-ca. | Approve.....vt....  | Ya-wax-te.    |
| Amount.....n.....     | To-ke-ca-kin.  | April.....n.....    | Wi-i-to-pa.   |
| Amputate....vt....    | Ka-ksa.        | Arable.....a.....   | Ma-ga-wax-    |
| Amusement....n.....   | Wo-xka-ta.     | Arbitrate....vt.... | Ya-co. [te.   |
| An.....a.....         | Wan-ji.        | Arch.....n.....     | Xko-pa.       |
| Aneestor.....n.....   | Hun-ka-ke.     | Ardent.....a.....   | Xa-ta.        |
| Aneient.....a.....    | Wan-na-ka-     | Are.....vi....      | Un-pi.        |
| And.....conj....      | Qa. [ja.       | Argue.....vt....    | la-ka-pe-ya.  |
| Angel.....n.....      | Wa-ho-xi-ya-   | Arid.....a.....     | Ma-ga-pu-za.  |
|                       | [wa-kan.       | Arm.....n.....      | Wi-pe.        |
| Animal.....n.....     | Ta-ku-cer-pi-  | Armed.....pa....    | Wi-pe-ton.    |
| Ankle.....n.....      | Ix-ka-hu. [ton | Armory.....n.....   | Wi-pe-ti-pi.  |
| Annihilate....vt....  | Bo-wa-ni-ca.   | Army.....n.....     | Wi-co-ta.     |
| Annoy.....vt....      | Na-gi-ye-ya.   | Arose.....vi....    | Na-jin.       |
| Annual.....a.....     | O-ma-ka-I-     | Arouse.....vt....   | Yu-ri-ea.     |
| yo-hi.                |                | Arrange.....vt....  | Tan-yan-yux-  |
| Annuity.....n.....    | Wa-pam-ni.     | tan.                |               |
| Annul.....vt....      | Yu-ju-ju.      | Array.....n.....    | Ko-ya-ka.     |
| Another.....n.....    | Wan-ji-to-ke.  | Arrest.....vt....   | An-ap-ta.     |
| Answer.....vt....     | A-yup-te. [ea. | Arrive.....vi....   | Ku-wa.        |
| Answerable....a.....  | A-yup-te-      | Arrow.....n.....    | Wan-hink-pe   |
|                       | [wax-te.       | Arrowhead....n..... | Ink-pa-wan-   |
| Ant.....n.....        | Ta-jux-ka.     | hink-pe.            |               |
| Antagonist....n.....  | To-ka.         | Arrowroot....n..... | Pe-ji-hu-ta-  |
| Antelope.....n.....   | Ta-to-ka-dan.  | wan-hink-pe.        |               |
| Anthill.....n.....    | Pa-ha-ta-      |                     |               |
| jux-ka.               |                |                     |               |

Arsenal. . . . . n. . . . . Ma-za-kan-ti-  
     pi.  
 Arsenic. . . . . n. . . . . Pe-ji-hu-ta-  
     xi-ca-wan.  
 Art. . . . . n. . . . . Ta-ku-o-wa-  
     pi.  
 Artillery . . . . . n. . . . . Ma-za-kan-  
     tan-ka.  
 As. . . . . conj. I-cun-han.  
 Ascend. . . . . vi. . . . . Wan-kan-ya.  
 Ascertain. . . . . vt. . . . . Tan-yan-  
     xdon-ya.  
 Ash. . . . . n. . . . . Psert-in-can.  
 Ashamed. . . . . a. . . . . Ix-te-ca.  
 Ashes. . . . . n. . . . . Ca-ro-ta.  
 Ask. . . . . vt. . . . . Da.  
 Ask for. . . . . vt. . . . . On-da.  
 Asleep. . . . . adv. . . . . Ix-ti-ma.  
 Asp. . . . . Wam-dux-ka.  
 Ass. . . . . n. . . . . Xunk-tan-  
     ka-xon-xon-na.  
 Assail. . . . . vt. . . . . Tak-pi.  
 Assassinate. . . . . vt. . . . . Te-ya.  
 Assault. . . . . n. . . . . An-a-tan.  
 Assist. . . . . vt. . . . . O-ki-ya.  
 Associate. . . . . a. . . . . Ta-wa-xi.  
 Assortment. . . . . n. . . . . O-ca-je-ki-ya  
 Assure. . . . . vt. . . . . Tan-yan-  
     sdon-ye-ki-ya.  
 Astonish . . . . . vt. . . . . Yux-in-ye-ya  
 Astray. . . . . adv. . . . . Nu-ni-wan-  
     ji-dan.  
 Ate. . . . . v. . . . . Yu-ta.  
 Atmosphere . . . . . n. . . . . Ta-te.  
 Atone. . . . . vi. . . . . Ka-ju-ju.  
 Atrocious. . . . . a. . . . . War-te-xni.  
 Attach. . . . . vt. . . . . I-ko-ya-ka.  
 Attack. . . . . vt. . . . . An-a-tan.  
 Attempt . . . . . vt. . . . . I-yu-ta.  
 Attend. . . . . vt. . . . . O-ki-pa.  
 Attention . . . . . n. . . . . Wa-a-wa-cin-  
 Attire. . . . . vt. . . . . Ih-du-za. [pi.  
 Attract. . . . . vt. . . . . I-ci-yu-ti-tan.  
 Auburn . . . . . a. . . . . Xa-o-ca-je.  
 Audience. . . . . n. . . . . Wa-na-ron-  
     pi.  
 Auger. . . . . n. . . . . Can-i-yum-ni.  
 August. . . . . n. . . . . Wa-su-ton-  
 Aunt. . . . . n. . . . . Ton-win. [wi.  
 Author. . . . . n. . . . . Ka-ge-cin.  
 Authority . . . . . n. . . . . Wo-wax-a-ke.

Autumn. . . . . n. . . . . Ptan-ye-tu.  
 Avalanche. . . . . n. . . . . Ca-ga-ok-sa-  
     he.  
 Avenge . . . . . vt. . . . . I-yo-po-ya.  
 Avoid. . . . . vt. . . . . O-kam-na.  
 Avow. . . . . vt. . . . . I-ci-con-za.  
 Await. . . . . vt. . . . . A-pe-un.  
 Awake. . . . . vt. . . . . Yu-ri-ca.  
 Aware. . . . . a. . . . . Wak-ta.  
 Away. . . . . adv. . . . . Tokan  
 Awful. . . . . a. . . . . Wo-wi-ton-pi  
 Awkward. . . . . a. . . . . Wa-yu-xi-ca.  
 Ax . . . . . n. . . . . Ons-pe.  
 Aye. . . . . adv. . . . . Ho.  
 Azure. . . . . a. . . . . Ma-pi-a-to.  
     B.  
 Baby. . . . . n. . . . . Pa-poose.  
 Back. . . . . n. . . . . Hek-ta.  
 Backbone . . . . . n. . . . . Hu-hu-hek-  
     ta.  
 Backward . . . . . adv. . . . . Ya-hek-ta.  
 Bacon. . . . . n. . . . . Ku-kuse-sin.  
 Bad. . . . . a. . . . . Xi-ca.  
 Badger. . . . . n. . . . . Ro-ka.  
 Bag. . . . . n. . . . . Wo-ju-ha.  
 Bait. . . . . n. . . . . Wa-tan.  
 Bake. . . . . vt. . . . . Wax-pan-  
 Bald. . . . . a. . . . . Xda. [yan.  
 Ball. . . . . n. . . . . Ma-za-su.  
 Band . . . . . n. . . . . I-yus-ki-te.  
 Bandage . . . . . n. . . . . I-yus-ki-te-  
     pi.  
 Bandit. . . . . n. . . . . Wi-cax-ta-  
 Bang. . . . . vt. . . . . Ka-bu. [xi-ca.  
 Bank . . . . . n. . . . . Ma-zas-ka-ti-  
     pi.  
 Bank. . . . . vt. . . . . Ma-ga-ka-ga-  
     pi.  
 Banker. . . . . n. . . . . Ma-zas-ka-ti-  
     pi-yu-ha.  
 Banknote. . . . . Ma-zas-ka.  
 Banquet. . . . . n. . . . . Wo-ta-inni-  
     ci-ya-pi.  
 Baptize . . . . . vt. . . . . Mi-ni-a-kax-  
     tan.  
 Baptist. . . . . n. . . . . Mi-ni-a-kax-  
     tan-kin.  
 Barbarian. . . . . n. . . . . Ik-ce-wi-cax-  
 Barbarous. . . . . n. . . . . Ik-ce-ka. [ta.  
 Barbecue. . . . . vt. . . . . Wo-ta-pi-  
     tan-ka.



|                       |                |                       |                |
|-----------------------|----------------|-----------------------|----------------|
| Bare.....n.....       | Tan-co-dan.    | Beau.....n.....       | Wi-cax-ta-     |
| Bargain.....n.....    | Wa-kam-na-     | ki-ci-ca.             |                |
| Bark.....n.....       | Can-ha. [pi.   | Beautiful.....a.....  | O-wan-yag-     |
| Bark.....vt.....      | Xun-ka-wa-     | wax-te.               |                |
| pa.                   |                | Beaver.....n.....     | Ca-pa.         |
| Barn.....n.....       | Xunk-tan-      | Because.....conj      | He-on.         |
| ti-pi.                |                | Become.....vt....     | I-yo-ki-pi.    |
| Baron.....n.....      | Tan-co-dan.    | Bed.....n.....        | O-win-ja.      |
| Barrack.....n.....    | A-ki-ci ta-ti- | Bedbug.....n.....     | Tas-kax-pa-    |
| pi.                   |                | hu-ha-o-win-ja.       |                |
| Barren.....a.....     | Cin-ca-ni-ca.  | Bedding.....n.....    | O-win-ja.      |
| Barricade.....n.....  | A-con-kax-     | Bedfellow.....n.....  | Ki-ci-o-win-   |
| ke-ya-pi.             |                | ja.                   |                |
| Barter.....n.....     | Wo-pe-ton-pi   | Bedroom.....n.....    | Ti-pi-o-win-   |
| Base.....n.....       | Ilu-tc.        | ja.                   |                |
| Baseless.....a.....   | Hu-te-wa-ni-   | Bedtime.....n.....    | An-pe-tu-o-    |
| ce.                   |                | win-ja.               |                |
| Bashful.....a.....    | Wix-tex-te-    | Beef.....n.....       | Ta-tan-ka.     |
| ca.                   |                | Been, have been....   | E-han-tan-     |
| Basin.....n.....      | Wak-xi-ca.     | han-un.               |                |
| Basket.....n.....     | Man-kan-o-     | Beer.....n.....       | Mi-ni-tar-ton  |
| pi-ye.                |                | Beet.....n.....       | Pan-gi-xa-xa   |
| Basswood.....n.....   | Ilin-ta-can.   | Before.....prep       | I-tok-am.      |
| Bastard.....n.....    | Wo-wix-te-     | Befriend.....vt....   | Ta-ko-da-ya.   |
| ca-cin-ca.            |                | Bee.....n.....        | Tur-ma-ga.     |
| Bat.....n.....        | Ta-ki-ca-po-   | Beg.....vt....        | Ki-da.         |
| pa.                   |                | Begin.....vt....      | To-ka-he-ya.   |
| Bathe.....vt....      | Ih-du-ja-ja.   | Begone.....interj.    | Han-ta.        |
| Battalion.....n.....  | A-ki-ci-ta-op  | Behave.....v.....     | O-ram.         |
| -ta-ye.               |                | Behind.....adv....    | Hek-ta.        |
| Batter.....vt....     | A-pa-pi.       | Being.....n.....      | O-un.          |
| Battery.....n.....    | Ma-za-kan-     | Belch.....vt....      | Ili-yu-ya.     |
| tan-ka-o-ta.          |                | Beleaguer.....vt....  | A-ki-ci-ta-ih- |
| Battle.....n.....     | Ki-ci-za-pi.   | du-kxan-ti-pi.        |                |
| Bawdyhouse.....n..... | Ta-wi-ti-pi.   | Believe.....vt....    | Wi-ca-da.      |
| Bay.....a.....        | Ilin-xa        | Belief.....n.....     | Wi-ca-da.      |
| Bay.....n.....        | Mi-ni-wan-     | Believer.....n.....   | Wi-ca-da-      |
| ca-o-kar-min.         |                | kin.                  |                |
| Bay.....vt....        | Xun-ka-wa-     | Belittle.....vt....   | Cis-ti-na-un.  |
| pa.                   |                | Bell.....n.....       | Ma-zar-dar-    |
| Bayonet.....n.....    | I-ox-tan-pi-   | Belly.....n.....      | Ni-ge. [da     |
| Be.....vi....         | Un. [i-san.    | Belong.....vi....     | Ta-wa-ya.      |
| Beach.....n.....      | Mi-ni-kah-da.  | Below.....adv....     | Ku-ya.         |
| Bead.....n.....       | To-to-dan.     | Beloved.....pv....    | Wax-te-da-     |
| Beak.....n.....       | Pa-su.         | ka-pi.                |                |
| Bear.....vt....       | Yu-ha.         | Belt.....n.....       | I-pi-ya-ka.    |
| Bear.....n.....       | War-ank-xi-    | Bend.....n.....       | Oi-pak-xan.    |
| Beard.....n.....      | I-ku-hin. [ca. | Bend.....vt....       | Yuk-xan.       |
| Bearer.....n.....     | Yu-he-cin.     | Beneath.....prep      | I-hu-ku-ya.    |
| Beast.....n.....      | Wa-hu-to-pa.   | Beneficial.....a..... | Yu-wax-te.     |
| Beat.....n.....       | O-ma-ni.       | Bent.....n.....       | Yuk-xan.       |

|                        |                              |                       |                            |
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| Bereave.....vt ....    | War-pan-i-yan.               | Blanket.....n. ....   | Xi-na.                     |
| Berry.....n. ....      | Wax-ku-ye-ca.                | Blast.....n. ....     | Bom-da-za.                 |
| Berth.....n. ....      | O-win-ja.                    | Blaze.....n. ....     | I-de.                      |
| Beseige.....vt ....    | A-ki-ci-ta-ih-du-kxan-ti-pi. | Bleat.....vi ....     | Ilo-ton.                   |
| Best.....a. ....       | Wax-te.                      | Bleed.....vt ....     | We.                        |
| Bet.....n. ....        | Ta-ku-ye-ki-ya-pi.           | Blind.....n. ....     | A-kar-pe.                  |
| Betray.....vt ....     | Wi-yo-pe-ya.                 | Blister.....n. ....   | Ha-nax-do-                 |
| Better.....a. ....     | San-pa-wax-te.               | Bloat.....vi ....     | Ka-po. [ka-pi.             |
| Between.....prep ..    | O-ta-he-dan.                 | Block.....n. ....     | Can-ka-ga.                 |
| Beyond.....prep ..     | A-ko-ta-tan-han.             | Blockade.....n. ....  | Na-ta-ka-pi.               |
| Bible.....n. ....      | Wo-wa-pi-wa-kan.             | Blonde.....n. ....    | Pa-zi-qa-ha-               |
| Big.....a. ....        | Tan-ka.                      | Blood.....n. ....     | We. [ska.                  |
| Bigamist.....n. ....   | Ta-wi-o-ta.                  | Bloodshed.....vi .... | We-ya-pi.                  |
| Bile.....n. ....       | Mi-ni-zi.                    | Blow.....n. ....      | Wo-ap-e.                   |
| Bill.....n. ....       | Pa-su.                       | Blow.....vi ....      | I-po-gan.                  |
| Bind.....vt ....       | Par-ta.                      | Blue.....a. ....      | To.                        |
| Biography.....n. ....  | To-ran-o-wa-                 | Bluff.....n. ....     | Ma-ya.                     |
| Birch.....n. ....      | Can-pa. [pi.                 | Bluish.....a. ....    | To-to.                     |
| Bird.....n. ....       | Zit-ka-dan.                  | Blunder.....vi ....   | Yux-na.                    |
| Birth.....n. ....      | Ton-pi-kin.                  | Blunt.....a. ....     | Pe-xni.                    |
| Birthday.....n. ....   | Ton-pi-an-pe-tu.             | Boar.....n. ....      | Ku-ku-xem-do-ka.           |
| Birthplace.....n. .... | Ton-pi-o-yan-ke.             | Boardinghouse.....    | Wo-te-ti-pi.               |
| Birthright.....n. .... | Ton-pi-o-wo-tan-na.          | Boat.....n. ....      | Wa-ta.                     |
| Biscuit.....n. ....    | A-gu-ya-pi-pxun-ka.          | Body.....n. ....      | Tan-can.                   |
| Bishop.....n. ....     | Wi-cax-ta-wa-kan-o-ca-je.    | Bog.....vt ....       | Wi-wi.                     |
| Bison.....n. ....      | Pte-ha.                      | Boil.....vi ....      | I-pi-ga.                   |
| Bit.....n. ....        | Onx-pa.                      | Boiler.....n. ....    | I-pi-ga-mi-ni-i-pir-ya-pi. |
| Bite.....n. ....       | Yar-ta-ka.                   | Bold.....a. ....      | Wa-di-ta-ka.               |
| Bitch.....n. ....      | Xun-ka-win-yan.              | Bolt.....vt ....      | Na-ta-ka.                  |
| Bitter.....a. ....     | Pa.                          | Bone.....n. ....      | Ilu-hu.                    |
| Bitters.....n. ....    | Mi-ni-wa-kan-pa.             | Bonnet.....n. ....    | Win-yan-wa-pa-ha.          |
| Black.....a. ....      | Sa-pa.                       | Bonny.....a. ....     | Wax-te.                    |
| Blackbird.....n. ....  | Zit-ka-dan-sa-pa.            | Bony.....a. ....      | Ilu-hu-o-ta.               |
| Bladder.....n. ....    | Ta-de-ja.                    | Book.....n. ....      | Wo-wa-pi.                  |
| Blade.....n. ....      | I-san.                       | Border.....n. ....    | O-pa-pun.                  |
| Blame.....vt ....      | Ba.                          | Bore.....n. ....      | Or-do-ka.                  |
|                        |                              | Born.....pv ....      | Ton-pi.                    |
|                        |                              | Bosom.....n. ....     | Ma-ku.                     |
|                        |                              | Botch.....n. ....     | Wa-yu-xi-ca-               |
|                        |                              | Both.....a. ....      | Sa-kin. [pi.               |
|                        |                              | Bother.....vt ....    | Na-gi-ye-ya.               |
|                        |                              | Bottle.....n. ....    | Jan-jan.                   |
|                        |                              | Bottom.....n. ....    | Wa-ko-ka.                  |
|                        |                              | Bough.....n. ....     | Can-a-det-ka.              |
|                        |                              | Bought.....pv ....    | O-pe-ton.                  |
|                        |                              | Bounce.....vi ....    | Psi-psi-ca.                |
|                        |                              | Bound.....vi ....     | I-psi-ca.                  |
|                        |                              | Bow.....n. ....       | Wa-to-ka-pa.               |

|                        |                            |                         |                           |
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| Bow.....vt.....        | Pa-tu-ja.                  | Bright.....a.....       | Wi-yat-pa.                |
| Bowel.....n.....       | Xu-pe.                     | Brilliant.....a.....    | Wi-yat-pa.                |
| Bowieknife.....n.....  | I-san-tan-ka.              | Brim.....n.....         | Zi-wan.                   |
| Boulder.....n.....     | In-yan.                    | Brimstone.....n.....    | Ma-ga-zi-<br>wan.         |
| Bow.....n.....         | I-ta-zi-pe.                | Brine.....n.....        | Mi-ni-sku-ya-<br>mi-ni.   |
| Bowstring.....n.....   | I-ta-zi-pe-i-<br>kan.      | Bring.....vt.....       | A-hi.                     |
| Box.....n.....         | Wa-zi-ko-ka.               | Briny.....a.....        | Sku-ya-mi-ni              |
| Box.....vi.....        | A-pa-pi.                   | Brisket.....n.....      | Ma-ku.                    |
| Boxelder.....n.....    | Can-xux-ka.                | Bristle.....n.....      | Ku-kuxe-hin.              |
| Boy.....n.....         | Hok-xi-dan.                | Broad.....a.....        | Oh-da-kin-<br>yan-tan-ka. |
| Braid.....vt.....      | Ki-sum.                    | Broil.....vt.....       | Ce-on-pa.                 |
| Brain.....n.....       | Na-su.                     | Broke.....pv.....       | Yuk-sa.                   |
| Branch.....n.....      | A-det-ka.                  | Broken.....pv.....      | Yuk-sa-pi.                |
| Brand.....n.....       | Gu-ya-pi.                  | Brook.....n.....        | Wak-pa-dan.               |
| Brand.....vt.....      | Ta-tan-ka-<br>gu-ya-pi.    | Broth.....n.....        | Han-pi.                   |
| Brandy.....n.....      | Mi-ni-wa-kan               | Brother.....n.....      | Sun-ka-ku.                |
| Brant.....n.....       | Ma-ga-ska.                 | Brotherinlaw.....n..... | Woo-pe-sun-<br>ka-ku.     |
| Brass.....n.....       | Ma-za-zi.                  | Brow.....n.....         | Ix-ta-re.                 |
| Brassband.....n.....   | Ma-za-zi-ya-<br>ho-ton-pi. | Brown.....n.....        | Gi-sa-pa.                 |
| Brave.....a.....       | Wa-di-ta-ka.               | Bruin.....n.....        | War-ank-xi-               |
| Bravery.....n.....     | Wo-wa-di-ta-<br>ka.        | Bruise.....vt.....      | Ka-xu-ja.[ca.             |
| Bread.....n.....       | A-gu-ya-pi-<br>xpan.       | Brush.....n.....        | Can-o-tar-i.              |
| Break.....vt.....      | Yuk-sa.                    | Brush.....vt.....       | Ka-ta-ta.                 |
| Breakdown.....n.....   | Kun-yuk-sa.                | Brute.....n.....        | Ta-ku-cer-pi-             |
| Breakfast.....n.....   | Ha-ran-na-<br>wo-ta-pi.    | Bubble.....n.....       | Ta-ge. [ton.              |
| Breast.....n.....      | Ma-ku.                     | Buck.....n.....         | Tam-do-ka.                |
| Breastplate.....n..... | Ma-ku-a-kar-<br>pe.        | Buckskin.....n.....     | Tam-do-ka-<br>ha.         |
| Breastwork.....n.....  | Ma-ku-ka-ga.               | Bud.....n.....          | Can-pa-ra.                |
| Breath.....n.....      | O-ni-ya.                   | Budding.....pv.....     | Can-wa-pa-<br>pa-ra.      |
| Breathe.....vi.....    | O-ni-ya-ton.               | Buffalo.....n.....      | Pte-ha.                   |
| Breed.....n.....       | Cin-ca.                    | Buffalo-fish.....n..... | Pte-ha-ho-<br>gan.        |
| Breeze.....n.....      | Ta-te-ka-du-<br>za.        | Buffalo-robe.....n..... | Pte-ha-xi-na.             |
| Brick.....n.....       | Ma-ga-xpan.                | Bug.....n.....          | Tax-kak-pa-<br>hu-ha.     |
| Brickbat.....n.....    | Ma-ga-xpan-<br>po-pa.      | Buggy.....n.....        | Can-pah-mih-<br>ma.       |
| Bride.....n.....       | Wa-kan-ta-<br>wi-win-yan.  | Bugle.....n.....        | Ma-za-ya-ho-<br>ton-pi.   |
| Bridge.....n.....      | Kar-on-pa-pi.              | Build.....vt.....       | Ka-ga.                    |
| Bridle.....n.....      | Xunk-i-yu-<br>wi.          | Building.....n.....     | Ti-pi.                    |
| Brief.....n.....       | Cis-ti-na.                 | Built.....a.....        | Ka-ga-pi.                 |
| Brigade.....n.....     | A-ki-ci-ta-<br>op-ta-ye.   | Bull.....n.....         | Ta-tan-ka.                |
|                        |                            | Bullet.....n.....       | Ma-za-su.                 |
|                        |                            | Bump.....vt.....        | l-bo-to.                  |



Bunch . . . . . n . . . . I-ya-ge.  
 Bundle . . . . . n . . . . Wo-par-te.  
 Bunk . . . . . n . . . . O-win-ja.  
 Burr . . . . . n . . . . Wi-na-wi-zi.  
 Burglar . . . . . n . . . . Wa-man-on-sa.  
 Burial . . . . . n . . . . Wi-ca-ra-pi.  
 Burn . . . . . vt . . . . I-de.  
 Burrow . . . . . n . . . . Xunk-tan-ka-xon-xon-na.  
 Burst . . . . . vi . . . . Na-po-pa.  
 Bury . . . . . vt . . . . Ra.  
 Bush . . . . . n . . . . Can-wo-pam-na.  
 Business . . . . . n . . . . Wi-co-ran.  
 Busy . . . . . a . . . . O-wan-ji-yan-ke-xni.  
 But . . . . . prep. . . . Tu-ka.  
 Butcher . . . . . vt . . . . Te-ya.  
 Butt . . . . . vt . . . . I-bo-to.  
 Butter . . . . . n . . . . A-san-pi-il-di.  
 Butterfly . . . . . n . . . . Ki-ma-ma.  
 Button . . . . . n . . . . Tax-pu.  
 Buy . . . . . n . . . . O-pe-ton.  
 Buzz . . . . . vi . . . . Rmun.  
 Buzzard . . . . . n . . . . He-ca.  
 By . . . . . prep. . . . On.

## C.

Cabin . . . . . n . . . . Ti-pi-cis-ti.  
 Cache . . . . . n . . . . Wo-ra. [na.  
 Cactus . . . . . n . . . . Pe-pe.  
 Cage . . . . . n . . . . Ti-pi-dan.  
 Cake . . . . . vi . . . . Ta-sa-ka.  
 Calamity . . . . . n . . . . Wo-ka-ki-je.  
 Calculate . . . . . vt . . . . Ya-wa.  
 Calendar . . . . . n . . . . Wi-ya-wa-pi.  
 Call . . . . . vt . . . . Ki-co.  
 Calling . . . . . n . . . . Ki-co-pi.  
 Calf . . . . . n . . . . Pte-jin-ca.  
 Callous . . . . . a . . . . Su-ta. [dan.  
 Calm . . . . . a . . . . Am-da-ke-dan.  
 Calvary . . . . . n . . . . Wi-cax-ta-pa-hu-lu.  
 Camp . . . . . n . . . . O-wan-ka.  
 Campaign . . . . . n . . . . Wi-co-ma-ni.  
 Can . . . . . n . . . . Ma-za-ko-ka.  
 Can . . . . . vi . . . . O-ki-hi. [dan.  
 Cancel . . . . . vt . . . . Ka-ju-ju.

Canary . . . . . n . . . . Zit-ka-dan-o-ca-je.  
 Cancer . . . . . n . . . . Wo-ya-zan-wan.  
 Candle . . . . . n . . . . Pe-ti-jan jan.  
 Candy . . . . . n . . . . Han-pi-xa-xa.  
 Cane . . . . . n . . . . Can-pi-hu.  
 Cannon . . . . . n . . . . Ma-za-kan-tan-ka.  
 Canoe . . . . . n . . . . Wa-ta.  
 Canyon . . . . . n . . . . Os-ma-ga.  
 Cant . . . . . vt . . . . Ap-tan-yan.  
 Canteen . . . . . n . . . . Mi-ni-o-ju-ha.  
 Cap . . . . . n . . . . Wan-hi-xa.  
 Cape . . . . . n . . . . I-pa.  
 Capsize . . . . . vt . . . . Na-i-cip-son.  
 Captain . . . . . n . . . . A-ki-ci-ta-i-tan-can.  
 Captive . . . . . n . . . . Wa-ya-ka.  
 Carbuncle . . . . . n . . . . Xi-ya-ka-o.  
 Carcass . . . . . n . . . . Ta-ku-ta.  
 Care . . . . . n . . . . A-wan-ya-ka.  
 Careful . . . . . a . . . . I-ton-pi. [pi.  
 Careless . . . . . a . . . . I-ton-pi-xni.  
 Caress . . . . . vt . . . . Kih-na.  
 Carrier . . . . . n . . . . A-ya-cin.  
 Carry . . . . . vt . . . . A-ya.  
 Cart . . . . . n . . . . Can-pah-mih-ma.  
 Cartridge . . . . . n . . . . Par-ta-o-ju-pi.  
 Cascade . . . . . n . . . . Mi-ni-i-ra-ra.  
 Cash . . . . . n . . . . Ma-zas-ka.  
 Casket . . . . . n . . . . O-pi-ye-dan.  
 Cassimere . . . . . n . . . . Xi-na-o-ca-je.  
 Castle . . . . . n . . . . Ti-pi-su-ta.  
 Cat . . . . . n . . . . In-mu-xun-ka.  
 Cataract . . . . . n . . . . Mi-ni-i-ra-ra.  
 Catamount . . . . . n . . . . In-mu-xun-ka-tan-ka.  
 Catch . . . . . vt . . . . Yu-za.  
 Caterpillar . . . . . n . . . . Wam-dux-ka-dan.  
 Cathedral . . . . . n . . . . Ti-pi-wa-kan-tan-ka.  
 Catholic . . . . . a . . . . I-tan-can.  
 Cattle . . . . . n . . . . Pte-wan-un-yan-pi.

|                       |                          |                         |                          |
|-----------------------|--------------------------|-------------------------|--------------------------|
| Caught.....vt.....    | Yu-za.                   | Cheese.....n.....       | A-san-pi-su-ta.          |
| Caution.....n.....    | Wo-wak-ta.               | Cherry.....n.....       | Can-pa-xa.               |
| Cavalier.....n.....   | A-ki-ci-ta.              | Chest.....n.....        | Ma-ku.                   |
| Cavalry.....n.....    | A-ki-ci-ta-xun-ga-kan.   | Chew.....vt.....        | Ya-ta.                   |
| Cave.....n.....       | Ma-ga-ma-hen-or-do-ka.   | Chestnut.....a.....     | Hin-stan.                |
| Cavity.....n.....     | Or-do-ka.                | Chicken.....n.....      | An-pa-o-ho-ton-na.       |
| Cease.....vi.....     | A-yux-tan.               | Chickadee.....n.....    | Wa-ka-san-san-na.        |
| Cedar.....n.....      | Ran-te-xa-dan.           | Chief.....a.....        | To-ka-pa.                |
| Cede.....vt.....      | Wi-ca-qu.                | Child.....n.....        | Hok-xi-yo-pa.            |
| Celebrate.....vt..... | Ya-tan.                  | Children.....n.....     | Hok-xi-yo-pa-o-ta.       |
| Cell.....n.....       | Ti-pi-dan.               | Chilly.....a.....       | Os-ni.                   |
| Cellar.....n.....     | Ma-ga-ti-pi.             | Chin.....n.....         | I-ku.                    |
| Cemetery.....n.....   | Wi-cax-ta-hna-ka-pi.     | Choice.....n.....       | Kar-ni-ga-pi.            |
| Cent.....n.....       | Ma-za-xa-dan.            | Choke.....vt.....       | Kat-ka.                  |
| Centre.....n.....     | O-co-ka-ya.              | Choose.....vt.....      | Kar-ni-ga.               |
| Century.....n.....    | Wan-i-ye-tu-o-pa-win-ge. | Chop.....n.....         | O-bax-pe.                |
| Ceremony.....n.....   | Wi-co-ran-kix-ke.        | Chorus.....n.....       | Do-wan-pi.               |
| Certain.....a.....    | Yux-tan-pi.              | Christianity.....n..... | Wo-wa-kan.               |
| Certify.....vt.....   | Wo-wa-pi-yu-tan.         | Church.....n.....       | Ti-pi-wa-kan.            |
| Chain.....n.....      | Ma-za-i-ci-ca-ri-ra.     | Circle.....vt.....      | O-ham-ni-ya.             |
| Chair.....n.....      | Can-a-kan-i-yo-pi.       | Citizen.....n.....      | Wi-cax-ta-ta-wa-i-ci-ya. |
| Challenge.....n.....  | Ki-cis-a-pi.             | City.....n.....         | O-ton-we-tan-ka.         |
| Champagne.....n.....  | Mi-ni-xa-o-ca-ge.        | Civil.....a.....        | War-ba-dan.              |
| Champion.....n.....   | O-hi-ti-ke.              | Civilize.....vt.....    | Wi-co-ran-ons-pe-ki-ya.  |
| Chance.....n.....     | Wa-nu-a-ki-pa-pi.        | Claim.....n.....        | Ma-ko-ce-a-ni-ca.        |
| Change.....vt.....    | Yu-to-ke-ca.             | Clam.....n.....         | Tu-ki-ha-san.            |
| Channel.....n.....    | Mi-ni-o-can.             | Clap.....vt.....        | Kas-ka-pa.               |
| Chant.....vt.....     | Do-wan. [ku.             | Clash.....n.....        | I-ya-pa.                 |
| Chapel.....n.....     | Ti-pi-wa-kan.            | Claw.....n.....         | Xa-ke.                   |
| Character.....n.....  | O-ran.                   | Clay.....n.....         | Ma-ga-gi.                |
| Charge.....vt.....    | A-ki-ci-wa.              | Clean.....a.....        | Xa-pe-xni.               |
| Chase.....vt.....     | Ku-wa.                   | Clean.....vt.....       | Yu-ja-ja.                |
| Chaste.....a.....     | O-ran-wax-te.            | Cleanse.....vt.....     | Yu-ja-ja.                |
| Chaw.....vt.....      | Yu-ta.                   | Clear.....a.....        | Ka-so-ta.                |
| Cheat.....n.....      | Woh-na-ye.               | Click.....vi.....       | Ka-ko-ka.                |
| Cheek.....n.....      | Ta-pon.                  | Cliff.....n.....        | In-yan-ma-ya.            |
| Cheer.....n.....      | Can-te.                  | Climate.....n.....      | Ma-ko-ce-to.             |
| Chcerful.....n.....   | Can-te-wax-te.           | Climb.....vt.....       | A-di. [ke-ka.            |
| Cherish.....vt.....   | Te-rin-da.               | Clinch.....vt.....      | Su-ta-ya-yu-za.          |
|                       |                          | Cling.....vi.....       | I-ko-ya-ka.              |

|                                       |   |
|---------------------------------------|---|
| Clink.....vt.....Sna-sna.             | Commission...n.....E-con-pi-kin.          |
| Cloak.....n.....A-kar-pe.             | Commodity...n.....Ma-za.                  |
| Clock.....n.....Wi-hi-ya-yi-dan.      | Commodore...n.....A-ki-ci-ta-i-tan-kan.   |
| Clod.....n.....Ma-ga-ta-sa-ka.        | Common.....a.....Ik-ce-ka.                |
| Close.....vt.....Yux-tan.             | Commons...n.....Yu-wi-ta-ya-pi.           |
| Close.....a.....Su-ta.                | Commotion...n.....O-wo-du-ta-ton.         |
| Cloth.....n.....Xi-na.                | Community...n.....Wi-ta-ya-ti-pi.         |
| Clothes.....n.....He-ya-ke.           | Companion...n.....Ta-wa-xi.               |
| Cloud.....n.....Mar-pi-ya.            | Company...n.....Op-ta-ye.                 |
| Cloudy.....a.....A-mar-pi-ya.         | Compel.....vt.....Ki-ya.                  |
| Clout.....n.....Onx-pa-a-ka-ge-pi.    | Compete...vt.....Ki-ci-e-con.             |
| Clove.....n.....Pe-ji-hu-ta-yu-ra-ra. | Complete...vt.....Yux-tan.                |
| Club.....n.....Can-o-bak-se.          | Complexion...n.....Ha-to-ke-ca.           |
| Clumsy.....a.....Wa-yu-xi-ca.         | Compromise...n.....Wo-ki-ya-pi.           |
| Cluster.....n.....O-pam-na.           | Compulsion...n.....E-con-ki-ya-pi.        |
| Coal.....n.....Pe-ta-car-di.          | Comrade...n.....Ki-cu-wa.                 |
| Coat.....n.....Ha.                    | Conceal...vt.....Nar-ma.                  |
| Coax.....vt.....I-wah-na-na-ku-wa.    | Concede...vt.....I-yo-win-ki-ya.          |
| Coffee.....n.....Pe-ji-hu-ta-sa-pa.   | Conceit.....n.....Wo-wink-ta.             |
| Coffin.....n.....Can-oh-nah-na-ka-pi. | Conceive...v.....Yuk-can.                 |
| Coin.....n.....Ma-zas-ka.             | Concentrate...vt.....Ka-wi-ta-wa.         |
| Cold.....a.....Os-ni.                 | Concert.....n.....Do-wan-pi.              |
| Colic.....n.....Te-zi-wi-ca-ya-zan.   | Concession...n.....I-yo-win-ki-ya-pi.     |
| Collapse.....vi.....Na-po-pa.         | Concise.....a.....Kas-ki-ca-pi.           |
| Collar.....n.....Ta-hu-wa-na-pin.     | Conclude...vt.....Yok-can.                |
| Collect.....vt.....Om-na-yan.         | Concur.....vi.....Ki-ci-ca.               |
| Collision.....n.....I-ci-ya-pa.       | Condemn...vt.....Ya-co.                   |
| Colonel.....n.....A-ki-ci-ta-tan-can. | Conduct.....n.....O-ran.                  |
| Color.....vt.....Xa-ya.               | Confide.....vi.....Wa-cin-yan.            |
| Colt.....n.....Xunk-cin-ca-dan.       | Confiscate...vt.....E-ki-ci-ya-ku.        |
| Comb.....n.....I-pak-ca.              | Conflict.....n.....Ki-ci-za-pi.           |
| Combat.....vt.....Ki-ci-za.           | Confluence...n.....Ka-wi-ta-ya-pi.        |
| Come.....vi.....Ku-wa.                | Confuse...vt.....I-ci-ca-hi.              |
| Comfort.....vt.....Tan-yan.           | Congratulate...vt.....Ki-ci-i-yux-kin.    |
| Comfortable...a.....Tan-yan-un.       | Congregate...vt.....Om-ni-ci-ye.          |
| Command...vt.....E-con-xi.            | Conquer...vt.....O-hi-ya.                 |
| Commander...vt.....I-tan-can.         | Consent.....vi.....Wi-ca-ki-da.           |
| Commandment n....Wo-a-ho-pe.          | Consider...vt.....A-wa-cin.               |
| Commemorate vt...Kik-su-ya.           | Console...vt.....Ki-canp-ta.              |
| Commence...vi.....I-ca-ga.            | Consolidate...vt.....Yu-o-can-wan-ji-dan. |
|                                       | Conspicuous...a.....O-ki-tan-in.          |



|                                   |                        |                                   |                                |
|-----------------------------------|------------------------|-----------------------------------|--------------------------------|
| Constant . . . . .a . . . . .     | Ile-co-tu-wan-ji-ca.   | Corruption . . . . .n . . . . .   | Wo-xi-ca.                      |
| Constitution . . . . .n . . . . . | Wo-ka-ga.              | Cost . . . . .n . . . . .         | Wo-ka-ju-ju.                   |
| Consultation . . . . .n . . . . . | I-yux-can-pi.          | Cottage . . . . .n . . . . .      | Ti-pi-dan.                     |
| Consumption . . . . .n . . . . .  | Wo-yu-so-ta.           | Costume . . . . .n . . . . .      | O-ih-du-ze.                    |
| Contact . . . . .n . . . . .      | I-car-ta-ca-pi.        | Cot . . . . .n . . . . .          | O-win-ja.                      |
| Contagious . . . . .a . . . . .   | Ma-co-xi-ca.           | Cotton . . . . .n . . . . .       | Mi-ni-ru-ha-ska.               |
| Content . . . . .a . . . . .      | Wi-pi.                 | Couch . . . . .n . . . . .        | O-win-ja.                      |
| Contest . . . . .vt . . . . .     | A-ki-ni-ca.            | Cough . . . . .n . . . . .        | Hor-pa.                        |
| Continent . . . . .n . . . . .    | Ma-co-se-tan ka-rea.   | Could . . . . .vi . . . . .       | O-ki-hi.                       |
| Continual . . . . .a . . . . .    | O-hin-ni-yan.          | Council . . . . .n . . . . .      | Om-ni-ci-ye.                   |
| Contract . . . . .vt . . . . .    | Na-ti-pa.              | Counsel . . . . .vt . . . . .     | Wa-hok-on-ki-ya.               |
| Contrary . . . . .n . . . . .     | To-ke-ca.              | Count . . . . .vt . . . . .       | Ya-wa.                         |
| Contrive . . . . .vt . . . . .    | Wa-yu-pi-ka.           | Count . . . . .n . . . . .        | Tan-ka-wi-cax-ta.              |
| Controversy . . . . .             | A-ki-ni-ca-pi.         | Counteract . . . . .vt . . . . .  | E-ce-tu-xni-ya.                |
| Convenient . . . . .a . . . . .   | Un-pi-wax-te.          | Counterfeit . . . . .n . . . . .  | Wo-hna-ye.                     |
| Conversation . . . . .n . . . . . | Woh-dah-da-ka-pi.      | Countermand . . . . .vt . . . . . | Tog-ye-e-ya.                   |
| Convey . . . . .vt . . . . .      | A-ya.                  | Countess . . . . .n . . . . .     | Tan-ka-win-yan.                |
| Convict . . . . .n . . . . .      | Xi-ca-ya-ya-co-pi-kin. | Country . . . . .n . . . . .      | Ma-ko-ce.                      |
| Convince . . . . .vt . . . . .    | Wi-ca-da-ki.           | Countryman . . . . .n . . . . .   | Ma-ko-ce-wi-cax-ta-wan-ji-dan. |
| Coo . . . . .vt . . . . .         | Oo-wan. [ya.           | Couple . . . . .n . . . . .       | Non-pa-ta-wan-ji.              |
| Cook . . . . .vt . . . . .        | Wo-han.                | Courage . . . . .n . . . . .      | Wo-wa-di-ta-ke.                |
| Cool . . . . .vt . . . . .        | Sni-yan.               | Courier . . . . .n . . . . .      | Wa-ho-xi-ye.                   |
| Coolie . . . . .n . . . . .       | Wi-cax-ta-o-ca-je.     | Course . . . . .n . . . . .       | O-can-ku.                      |
| Comb . . . . .n . . . . .         | I-pak-ca.              | Court . . . . .n . . . . .        | Wa-a-i-a-pi.                   |
| Coop . . . . .n . . . . .         | Ti-pi-dan.             | Court . . . . .vt . . . . .       | O-ki-ya.                       |
| Cope . . . . .vi . . . . .        | Ki-ci-e-con.           | Courteous . . . . .a . . . . .    | O-ran-wax-te.                  |
| Copper . . . . .n . . . . .       | Ma-za-xa.              | Court-house . . . . .n . . . . .  | Wa-a-ia-pi-ti-pi.              |
| Core . . . . .n . . . . .         | Can-te.                | Courtship . . . . .n . . . . .    | O-ki-ya-pi.                    |
| Cork . . . . .n . . . . .         | Jan-jan-i-ox-tan.      | Cousin . . . . .n . . . . .       | Ta-han-xi.                     |
| Corn . . . . .n . . . . .         | Wam-na-he-za.          | Covenant . . . . .n . . . . .     | Wo-kon-ze.                     |
| Corner . . . . .n . . . . .       | O-kar-min.             | Cover . . . . .vt . . . . .       | A-kar-pa.                      |
| Cornet . . . . .n . . . . .       | Ma-za-ya-ho-ton-pi.    | Coverlet . . . . .n . . . . .     | O-win-ja-a-kar-pa.             |
| Corporal . . . . .n . . . . .     | A-ki-ci-o-ca.          | Covetous . . . . .a . . . . .     | Wa-kon-sa.                     |
| Corporal . . . . .n . . . . .     | Tan-can. [je.          | Covey . . . . .n . . . . .        | O-be.                          |
| Corps . . . . .n . . . . .        | A-ki-ci-ta-ox-pa-ye.   | Cow . . . . .n . . . . .          | Pte.                           |
| Corpse . . . . .n . . . . .       | Wi-cax-ta-ta.          | Coward . . . . .n . . . . .       | Can-wan-ka.                    |
| Correct . . . . .a . . . . .      | He-ce-tu.              | Cowhide . . . . .n . . . . .      | Ha-pté.                        |
| Correction . . . . .n . . . . .   | He-ce-tu-pi.           | Cozy . . . . .a . . . . .         | Wa-yu-co-ya.                   |
| Correspond . . . . .vi . . . . .  | Wo-wa-pi-ki-ci-cu.     | Crab-apple . . . . .n . . . . .   | Tas-pan-ma-tux-ka.             |
| Corrode . . . . .vt . . . . .     | Yar-do-ka.             |                                   |                                |
| Corrupt . . . . .n . . . . .      | Xi-ca.                 |                                   |                                |

Crab.....n.....Ma-tux-ka.  
 Crack.....vt.....Na-po-pa.  
 Cradle.....n.....I-yo-qo-pa.  
 Cram.....vt.....Wi-pi-ya.  
 Cramp.....vt.....Nak-xi-ca.  
 Crane.....n.....Pe-han-san.  
 Cash.....n.....Bu-hinh-da.  
 Crater.....n.....Re-ide-or-do-  
     ka.  
 Crave.....vt.....Ni-na-cin.  
 Craw.....n.....Ta-po.  
 Crawl.....n.....Win-ta.  
 Crazy.....a.....Hnax-kin-  
     yan.  
 Creak.....vi.....Kins-kin-za.  
 Cream!.....n.....A-san-pi-zi.  
 Crease.....n.....A-kih-de-pa-  
     si-sa.  
 Creation.....n.....Wi-co-i-ca-  
     ge.  
 Credentials .. n.....Wo-wa-pi.  
 Credit.....vt.....Wi-ca-da.  
 Credible.....a.....Wi-ca-da-pi.  
 Creek.....n.....Wak-pa-dan.  
 Creep.....vi.....Win-ta.  
 Crept.....vi.....Win-ta.  
 Crescent.....n.....Han-wi-i-ca-  
     ge.  
 Crest.....n.....A-pa-pa-ha.  
 Crevice.....n.....O-ko.  
 Crew.....n.....Wa-ta-wi-  
     cax-ta.  
 Cricket.....n.....Psi-psi-ca-  
 Cried.....vi.....Ce-ya. [dan.  
 Crime.....n.....Wo-ar-tani.  
 Criminal.....a.....Ta-ku-xi-ca-  
     e-con.  
 Crimson.....n.....We-xa.....  
 Cripple.....n.....Hux-te.  
 Croak.....vi.....Ho-ton.  
 Crock.....n.....Ma-ga-ce-ga.  
 Crook.....n.....Yuk-xan.  
 Cross.....n.....Can-sux-be-  
     ca.  
 Cross-bow.....n.....I-ta-zi-pe-o-  
     ca-je.  
 Cross-eyed....a.....Ix-tak-xin.  
 Crotch.....n.....O-ja-te.  
 Croup.....n.....Hor-pa-pi-o-  
     ca-je.  
 Crow.....n.....Un-ci-xi-ca-

Crout.....n.....War-pc-tan-  
     ka-sku-ya.  
 Crow.....vi.....Ho-ton. [dan.  
 Crowd.....n.....Wi-co-ta.  
 Cruel.....a.....I-ye-ce-ce-  
     xni.  
 Cruise.....vi.....Wi-ta-wa-ta-  
     i-ci-ma-ni.  
 Crush.....vt.....Ka-xu-ja.  
 Crust.....n.....Ha.  
 Crutch.....n.....Can-hu-ya.  
 Cry.....vi.....Ce-ya.  
 Crystal.....n.....Jan-jan-koh-  
     di.  
 Cub.....n.....War-ank-xi-  
     ca-cin-ca.  
 Cukoo.....n.....Zit-ka-dan-o-  
     ca-je.  
 Cu-cumber .. n.....Sa-ka-yu-ta-  
     pi-yu-ri-ri.  
 Cud.....n.....Ta-ge.  
 Cunning.....a.....Wa-yu-pi-ke.  
 Cup.....n.....Mi-ni-yat-ke-  
     dan.  
 Cur.....n.....Xun-ka-xi-ca  
 Cure.....vt.....A-xni-yan.  
 Curable.....a.....A-xni-yan-pi-  
     wax-te.  
 Curious.....a.....To-ke-ca.  
 Curly.....a.....Yu-ra-ra.  
 Curlew.....n.....Pa-su-xko-pa  
 Currant.....n.....Tap-ta-he-za.  
 Currency.....n.....Ma-zas-ka.  
 Current.....a.....Yu-za-pi.  
 Current.....n.....I-ca-du-ze.  
 Curse.....vt.....Ya-xi-ca.  
 Curve.....n.....Xko-pa.  
 Custom.....n.....E-con.  
 Customary...a.....E-con-pi.  
 Cut.....n.....Si.  
 Cut.....vt.....Kak-sa.  
 Cyclone.....n.....Ta-te-i-yum-  
     ni.  
 Cymbal.....n.....Can-ce-ga-o-  
     ca-je.  
 Cypress.....n.....Can-o-ca-je.  
     D.  
 Dagger.....n.....I-san-a-no-  
     go-pe.  
 Dam.....n.....Na-ta-ka-pi.

|                                  |                         |                                   |                        |
|----------------------------------|-------------------------|-----------------------------------|------------------------|
| Daily . . . . . a . . . . .      | An-pe-tu-i-yo-hi.       | Defend . . . . . vt . . . . .     | A-wan-ya-ka            |
| Damn . . . . . vt . . . . .      | Ya-xi-ca.               | Defiance . . . . . n . . . . .    | Ki-eis-a-pe.           |
| Damsel . . . . . n . . . . .     | Wi-kox-ka-dan.          | Deformity . . . . . n . . . . .   | Yu-xi-ea-pi.           |
| Dance . . . . . vi . . . . .     | Wa-ei.                  | Deity . . . . . n . . . . .       | Wa-kan-tan-ka.         |
| Danger . . . . . n . . . . .     | Wo-ko-ki-pe.            | Delay . . . . . vt . . . . .      | Kih-na-ka.             |
| Dare . . . . . vi . . . . .      | Ta-wa-ten-ya.           | Delegate . . . . . vt . . . . .   | l-tan-ean-ki-ya-ye-xi. |
| Dark . . . . . n . . . . .       | Ok-pa-za.               | Delicious . . . . . a . . . . .   | U-ta-pi-wax-te.        |
| Darkness . . . . . n . . . . .   | Ok-pa-za.               | Delight . . . . . n . . . . .     | Wo-wi-yux-kin.         |
| Darky . . . . . n . . . . .      | Ha-sa-pa.               | Deliver . . . . . vt . . . . .    | Ki-yux-ka.             |
| Darling . . . . . a . . . . .    | Ni-na-te-rin-da.        | Dell . . . . . n . . . . .        | Os-ma-ga.              |
| Dart . . . . . n . . . . .       | Wa-hu-ke-za-pte-ce-dan. | Deluge . . . . . n . . . . .      | Mi-ni-tan.             |
| Dash . . . . . vi . . . . .      | A-na-tan.               | Demand . . . . . vt . . . . .     | Ki-ei.                 |
| Date . . . . . n . . . . .       | Wi-ya-wa-pi-o-wa-pi.    | Demon . . . . . n . . . . .       | Wa-kan-xi-ca.          |
| Daub . . . . . vt . . . . .      | A-kas-ta-ka.            | Demijohn . . . . . n . . . . .    | Jan-jan-tan.           |
| Daughter . . . . . n . . . . .   | Cun-wint-ku.            | Den . . . . . n . . . . .         | Ti. [ka.               |
| Dawn . . . . . n . . . . .       | An-pa.                  | Dense . . . . . a . . . . .       | Xo-ka.                 |
| Day . . . . . n . . . . .        | An-pa-tu.               | Deny . . . . . vt . . . . .       | He-ce-tu-xni-e-ya.     |
| Daylight . . . . . n . . . . .   | An-pa.                  | Depart . . . . . vi . . . . .     | Kinh-da.               |
| Day-time . . . . . n . . . . .   | An-pa-tu.               | Departure . . . . . n . . . . .   | Kinh-da-pi.            |
| Dead . . . . . a . . . . .       | Ta.                     | Department . . . . . n . . . . .  | Ox-pa-ye.              |
| Deadly . . . . . a . . . . .     | Ka-ta.                  | Depend . . . . . vi . . . . .     | l-ko-ya-ka.            |
| Deaf . . . . . a . . . . .       | Ne-get-pa.              | Deplore . . . . . vt . . . . .    | l-ean-te-xi-ea         |
| Deal . . . . . vi . . . . .      | O-ran-yan.              | Deprave . . . . . vt . . . . .    | Sam-yu-xi-ea.          |
| Dealer . . . . . n . . . . .     | Ta-ku-en-o-ran-yan.     | Depravity . . . . . n . . . . .   | Yu-xi-ea-pi.           |
| Death . . . . . n . . . . .      | Wi-con-ta.              | Depth . . . . . n . . . . .       | Ma-he-tu-ya.           |
| Dear . . . . . a . . . . .       | Te-ri-ka.               | Deputation . . . . . n . . . . .  | U-wi-ca-xi-pi.         |
| Debt . . . . . n . . . . .       | Oi-ea-zo.               | Derange . . . . . vt . . . . .    | Yu-ju-ju.              |
| Decay . . . . . vi . . . . .     | Ku-ka.                  | Derision . . . . . n . . . . .    | Wo-wi-ra.              |
| Deceive . . . . . vt . . . . .   | Hna-yan.                | Descend . . . . . vi . . . . .    | Ku-nu.                 |
| December . . . . . n . . . . .   | Ta-he-cap-xun-wi.       | Deseendant . . . . . n . . . . .  | Wi-ca-cin-ea.          |
| Decent . . . . . a . . . . .     | Wo-i-yo-ki-             | Descent . . . . . n . . . . .     | Ku-nu-kin.             |
| Decide . . . . . vt . . . . .    | Ya-eo. [pi.             | Describe . . . . . vt . . . . .   | O-ya-ka.               |
| Decision . . . . . n . . . . .   | Ya-eo-pi.               | Description . . . . . n . . . . . | Wo-ya-ka.              |
| Declare . . . . . vt . . . . .   | Ya-o-tan-in.            | Desert . . . . . vt . . . . .     | Na-ji-ea.              |
| Decompose . . . . . vt . . . . . | Ku-ka.                  | Desert . . . . . n . . . . .      | Ma-ko-ce-xi-ca.        |
| Decorate . . . . . vt . . . . .  | Yu-wax-te.              | Desertion . . . . . n . . . . .   | Na-ji-ca-pi.           |
| Deeoy . . . . . vt . . . . .     | l-yu-tan-yan            | Deserter . . . . . n . . . . .    | A-ki-ei-ta-na-ji-ca.   |
| Deed . . . . . n . . . . .       | Wi-eo-ran.              | Design . . . . . n . . . . .      | Ta-wa-chin             |
| Deep . . . . . a . . . . .       | Ma-he-tu-ya.            | Desire . . . . . vt . . . . .     | Cin.                   |
| Deer . . . . . n . . . . .       | Ta-rin-ea               | Desirable . . . . . a . . . . .   | Cin-pi.                |
| Deerskin . . . . . n . . . . .   | Ta-ha.                  | Desolate . . . . . a . . . . .    | O-ti-wo-ta.            |
| Defaec . . . . . vt . . . . .    | Yu-xi-ca.               | Desperate . . . . . a . . . . .   | O-cin-xi-ca.           |
| Defeat . . . . . vt . . . . .    | Oh-i-ya.                |                                   |                        |



|                                     |                           |                                     |                         |
|-------------------------------------|---------------------------|-------------------------------------|-------------------------|
| Desperado . . . . . n . . . . .     | Wo-hi-ti-ka-xi-ca.        | Dip . . . . . n . . . . .           | O-nap-tan-yan.          |
| Despot . . . . . n . . . . .        | I-tan-can-su-ta.          | Direct . . . . . a . . . . .        | Ka-tin-yan.             |
| Desert . . . . . n . . . . .        | Sku-ya-wo-ta-pi.          | Director . . . . . n . . . . .      | Wi-ca-ki-pa-zo.         |
| Destitute . . . . . a . . . . .     | War-pan-i-ca.             | Dirk . . . . . n . . . . .          | I-san-on-ca-pa-pi.      |
| Destroy . . . . . vt . . . . .      | I-hang-ya.                | Dirt . . . . . n . . . . .          | Ma-ga.                  |
| Destruction . . . . . n . . . . .   | Wo-i-hang-ya.             | Dirty . . . . . a . . . . .         | Xa-pa.                  |
| Destructive . . . . . a . . . . .   | I-hang-ya-sa.             | Dis . . . . . n . . . . .           | Xni.                    |
| Detach . . . . . vt . . . . .       | Ki-yux-pa.                | Disable . . . . . vt . . . . .      | Ta-ku-o-ki-hi-xni-ya.   |
| Detachment . . . . . n . . . . .    | Ox-pa-ye.                 | Disagree . . . . . vi . . . . .     | A-ki-ni-ca.             |
| Detail . . . . . vt . . . . .       | Hda-he-ya-o-ya-ka.        | Disappear . . . . . vi . . . . .    | Ta-nin-xni.             |
| Detain . . . . . vt . . . . .       | Ka-gi.                    | Disarm . . . . . vt . . . . .       | Wi-pe-c-ki-ci-ya-ku-pi. |
| Detective . . . . . n . . . . .     | A-kin-xi-pi.              | Disaster . . . . . n . . . . .      | Wo-xi-ca.               |
| Detention . . . . . n . . . . .     | Wo-ka-gi.                 | Disband . . . . . vt . . . . .      | Ki-yux-ka.              |
| Determination . . . . . n . . . . . | Wo-yux-tan.               | Discharge . . . . . vt . . . . .    | Wa-re-ta-ju.            |
| Devastate . . . . . vt . . . . .    | I-hang-ya.                | Discover . . . . . vt . . . . .     | Yu-ta-nin.              |
| Detriment . . . . . n . . . . .     | Yu-xi-ca-pi.              | Disease . . . . . n . . . . .       | Wo-wa-ya-zan.           |
| Develop . . . . . vt . . . . .      | Yu-zam-ni.                | Disgrace . . . . . vt . . . . .     | Ix-ten-ya.              |
| Devil . . . . . n . . . . .         | Wa-kan-xi-ca.             | Disguise . . . . . n . . . . .      | Wo-an-ar-be.            |
| Devoid . . . . . a . . . . .        | Wa ni-ca.                 | Dish . . . . . n . . . . .          | Wak-xi-ca-mdas-ka.      |
| Devour . . . . . vt . . . . .       | Tem-ya.                   | Dishonest . . . . . a . . . . .     | O-wo-tan-na-xni.        |
| Dew . . . . . n . . . . .           | Cu.                       | Disjoint . . . . . vt . . . . .     | Kap-xun.                |
| Diagram . . . . . n . . . . .       | I-ca-go-pi.               | Dislike . . . . . vt . . . . .      | Xi-ee-da-ka.            |
| Dialect . . . . . n . . . . .       | I-a-pi.                   | Dislocate . . . . . vt . . . . .    | Kap-xum.                |
| Diamond . . . . . n . . . . .       | In yan-te-ri.             | Dislodge . . . . . vt . . . . .     | I-ya-ye-ya.             |
| Diaper . . . . . n . . . . .        | A-de-ja. [ke.             | Disloyal . . . . . a . . . . .      | Wa-na-ron-xni.          |
| Diarrhea . . . . . n . . . . .      | Ka-jo-pi.                 | Dismal . . . . . a . . . . .        | O-i-yo-ki-xni-ya.       |
| Diary . . . . . n . . . . .         | An-pe-tu-i-yo-hi-o-wa-pi. | Dismount . . . . . vi . . . . .     | Kun-i-ya-han.           |
| Dicker . . . . . vi . . . . .       | We-pe-ton-xkan.           | Disobey . . . . . vt . . . . .      | Na-ron-xni.             |
| Dictate . . . . . vi . . . . .      | O-wa-xi.                  | Disorder . . . . . vt . . . . .     | Yu-xi-ca.               |
| Did . . . . . imp. of do . . . . .  | E-con.                    | Disown . . . . . vt . . . . .       | Ta-wa-ye-xni.           |
| Die . . . . . vi . . . . .          | Ta.                       | Dispatch . . . . . n . . . . .      | Ye-xi-pi.               |
| Differ . . . . . vi . . . . .       | To-ke-ca.                 | Display . . . . . vt . . . . .      | Yu-zam-ni.              |
| Difference . . . . . n . . . . .    | To-ke-ca-kin.             | Dispose . . . . . vt . . . . .      | Eh-na-ka.               |
| Difficulty . . . . . n . . . . .    | O-te-ri-ka.               | Disposition . . . . . n . . . . .   | O-eh-na-ka.             |
| Dig . . . . . vt . . . . .          | Ma-ga-qa.                 | Distant . . . . . a . . . . .       | I-te-han-yan.           |
| Dignified . . . . . a . . . . .     | O-ki-ni-han.              | Distinct . . . . . a . . . . .      | O-ki-ta-nin.            |
| Dike . . . . . n . . . . .          | Mi-ni-can-ku-ya-pi.       | Distinction . . . . . n . . . . .   | On-o-ki-ta-nin.         |
| Dim . . . . . a . . . . .           | Ki-tan-na-ta-nin.         | Distinguished . . . . . a . . . . . | O-ki-ta-nin.            |
| Dime . . . . . n . . . . .          | Kax-pa-pi.                | Distress . . . . . n . . . . .      | Wo-ka-ki-je.            |
| Diminish . . . . . vt . . . . .     | Yu-cis-ti-na.             | Distressing . . . . . a . . . . .   | O-ka-ki-je-pi.          |
| Dinner . . . . . n . . . . .        | Wi-yo-tan-han-wo-ta-pi.   |                                     |                         |

- Distribute . . . vt . . . Pam-ni.  
 Distrust . . . n . . . Wa-cin-ya-xni.  
 Ditch . . . n . . . Ma-ga-o-qapi.  
 Dive . . . vi . . . Kih-nu-ka.  
 Divide . . . vt . . . Yux-pax-pa.  
 Divinc . . . a . . . Wa-kan.  
 Divine . . . vt . . . Wok-can.  
 Divination . . . n . . . Wok-can-pi.  
 Division . . . n . . . Yux-pax-papi.  
 Dizzy . . . a . . . I-to-hom-ni.  
 Do . . . vt . . . Yux.  
 Docile . . . a . . . Ons-pc-ki-ya-pi-wax-te.  
 Doctor . . . n . . . Pe-ji-hu-ta-wi-cax-ta.  
 Document . . . n . . . Wo-wa-pi.  
 Double . . . a . . . Non-pa.  
 Double . . . vt . . . Non-pa-ka-ga.  
 Doubt . . . vt . . . Wi-ca-da-xni.  
 Doubtless . . . a . . . Wi-ca-da-xni-wa-ni-ca.  
 Dodge . . . vt . . . O-ran-ko-ya.  
 Doe . . . n . . . Ta-wi-ye-dan.  
 Does . . . of-do . . . Yux.  
 Dog . . . n . . . Xun-ka.  
 Dogged . . . a . . . Xun-ka-xi.  
 Doings . . . n . . . Yux-pi.  
 Doll . . . n . . . Hok-xin-ka-ga-pi.  
 Dollar . . . n . . . Ma-za-ska.  
 Dome . . . n . . . Ti-pi-i-pa.  
 Domain . . . n . . . Ma-ko-cc.  
 Domicile . . . n . . . Ti-pi.  
 Dominion . . . n . . . Wo-ki-con-zc.  
 Donate . . . vt . . . Qu.  
 Donation . . . n . . . Qu-pi.  
 Done . . . pp of do . . . Yux-tan.  
 Door . . . n . . . Ti-yo-pa.  
 Dormant . . . a . . . Ix-ti-ma.  
 Dot . . . n . . . Sam-ya-pi.  
 Dough . . . n . . . A-gu-ya-pi-do.  
 Dove . . . n . . . Wa-ki-ye-dan.  
 Down . . . adv . . . Ku-ya.  
 Down-cast . . . a . . . Ir-pa-ya-ku-ya.  
 Down-fall . . . n . . . Ir-pa-ya-ku-ya.  
 Down-hill . . . n . . . Pa-ha-ku-ya.  
 Down-stairs . . . a . . . Ca-na-di-pi-ku-ya.  
 Downward . . . adv . . . Ku-ya-pi.  
 Doze . . . vi . . . Ix-ti-ma.  
 Dozen . . . n . . . A-ke-non-pa.  
 Dozy . . . a . . . Ix-ti-ma-sa.  
 Draft . . . n . . . Ma-za-ska-i-cu-pi.  
 Draft (to-pull) . . . n . . . Yux-do-han.  
 Drag . . . n . . . Yux-do-han.  
 Dragon . . . n . . . Wa-kan-xi-ca.  
 Drain . . . vt . . . Pus-ke-pa.  
 Draining . . . n . . . Mi-ni-pus-ke-pa-pi.  
 Drake . . . n . . . Ma-ga-si-ca-wi-ca.  
 Dram . . . n . . . O-wan-ya-ke-wan-ji.  
 Dram-shop . . . n . . . Mi-ni-wa-kan-ti-pi.  
 Drank . . . pp . . . Yat-kan.  
 Drapery . . . n . . . Wo-a-kar-pa.  
 Drought . . . n . . . O-yux-do-han.  
 Draw . . . vt . . . Yux-do-han.  
 Drawing . . . n . . . Ta-ku-o-wa-pi.  
 Dread . . . vt . . . Ko-ki-pa.  
 Dreadful . . . a . . . O-ko-ki-pa.  
 Dream . . . vi . . . I-ham-na.  
 Dreary . . . a . . . Oi-yo-ki-xi.  
 Dregs . . . n . . . Ce-te-ta. [cc.  
 Dress . . . n . . . He-ya-ke.  
 Dress . . . vt . . . Yu-wi.  
 Dressing . . . n . . . Yu-wi-pi.  
 Dribble . . . vi . . . Xbu-xbu.  
 Drift . . . n . . . Wo-gan.  
 Drift . . . vt . . . O-kar-bo-ka.  
 Drill . . . vt . . . Or-do-ka.  
 Drink . . . vt . . . Yat-kan.  
 Drip . . . vi . . . Xbu.  
 Drive . . . vt . . . Ka-ra-pa.  
 Driver . . . n . . . Ka-ra-pa-cin.  
 Drizzle . . . vi . . . Mi-ni-bo-zan.  
 Droll . . . a . . . Wo-wi-ra.  
 Drop . . . Xbu-ya.  
 Drop . . . n . . . Ox-bu-ya.

Drown.....vt....Mi-ni-ta.  
 Drove.....n....Op-ta-ye.  
 Drover.....n....Op-ta-ye-l-  
     tan-ean.  
 Drub.....vt....Kax-ta-ka.  
 Drug.....n....Pe-ji-hu-ta.  
 Druggist.....n....Pe-ji-hu-ta-  
     Wo-pe-ton.  
 Drum.....vi....Ka-bu-bu.  
 Drunk.....a....Wit-ko.  
 Drunkard.....n....Wit-ko-sa.  
 Dry.....a....Pu-za.  
 Duek.....n....Ma-ga-si-ca.  
 Duel.....n....Wi-eax-ta-  
     nom-ki-ei-za-pi.  
 Due.....a....I-ye-ee-ea.  
 Due.....n....Ka-ju-ju-i-  
     ye-ee-ea.  
 Dug.....pp....Ma-ga-qa.  
 Dug-out.....n....Ma-ga-ti-pi.  
 Dull.....a....Pe-xni.  
 Dumb.....a....la-o-kit-pa-  
 Dun.....n....Hin-zi. [ni.  
 Dun.....vt....Ka-ju-ju-xi.  
 Dunee.....n....Wit-kot-ko-  
     ka.  
 Dung.....n....Ta-ees-di.  
 Dungeon.....n....Ok-pa-za-ti-  
     pi.  
 Duplicate.....n....Non-pa-ia-ki-  
     de-ce-ea.  
 Dusk.....n....Ok-pa-za.  
 Dust.....vt....Ka-ta-ta.  
 Dusty.....a....Ma-ga-o-ta.  
 Duty.....n....Ta-ku-wo-  
     tan-na.  
 Dwell.....vi....Oun-yan.  
 Dying.....a....Ta-hta.  
 Dysentery.....n....We-i-he-ya.  
 Dyspepsia.....n....Wo-ya-zan-  
     o-ea-je.  
     E.  
 Eagle.....n....Wan-mdi.  
 Ear.....n....No-ge.  
 Early.....a....Ha-a-ran-na.  
 Earn.....vt....Kam-na.  
 Earth.....n....Ma-ga.  
 Earthquake.....n....Ma-ga-Can-  
     ean.  
 Eat.....vt....Tem-ya.

East.....n....Wi-yo-hi-  
     yan-pa.  
 Echo.....n....Ka-i-yo-wa-  
     ze.  
 Eelipse.....n....Wi-te-cin.  
 Eddy.....n....Mi-ni-om-ni.  
 Eden.....n....Ma-ga-wax-  
     te.  
 Edge.....vt....O-pa-pun.  
 Edifice.....n....Ti-pi-tan-ka.  
 Edit.....vt....Wo-wa-pi.  
 Education.....n....Ons-pe-ki-  
     ya-pi.  
 Eel.....n....Ho-wam-  
     dux-sa.  
 Effect.....vt....Ka-ga.  
 Egg.....n....Wit-ka.  
 Eight.....a....Xah-do-gan.  
 Eighteen.....a....A-ke-xah-  
     do-gan.  
 Eighth.....a....I-xah-do-gan.  
 Eighty.....a....Wi-kem-na-  
     xah-do-gan.  
 Ejeet.....vt....Ili-yu-ya.  
 Elbow.....n....lx-pa-o-ki-  
     he.  
 Elder.....a....To-ka-pa.  
 Eldest.....a....To-ka-pa-rea  
 Election.....n....Wi-ca-kar-  
     ni-ga-pi.  
 Electricity.....n....Wa-kan-hdi-se-  
     ea.  
 Elegant.....a....Wax-te rea.  
 Elephant.....n....Put-e-han-  
     ska.  
 Elevation.....n....Yu-wa-kan-  
     tu-ya.  
 Eleven.....a....A-ke-wan-ji.  
 Elk.....n....He-ra-ka.  
 Elm.....n....Pe-can.  
 Elope.....vi....Na-ji-ka.  
 Else.....a....To-ke-ca.  
 Else.....adv....To-ke-ca.  
 Elude.....vt....Na-ji-ea.  
 Embark.....vt....Wa-ta-oh-na-  
     ka.  
 Ember.....n....Pe-ta-ga.  
 Emblazon.....vt....Xa-ya.  
 Emblem.....n....I-ya-ein-pi.  
 Embraee.....vt....Pos-kin-yu-  
     za.



Emerald . . . . n . . . . In-yan-to.  
 Emigrant . . . . n . . . . Ma-ko-ce-to-  
     ke-ca.  
 Emperor . . . . n . . . . I-tan-can-o-  
     ca-je.  
 Empower . . . . vt . . . . O-ki-hi-ya.  
 Empress . . . . n . . . . Win-yan-I-  
     tan-can.  
 Empty . . . . vt . . . . Yu-re-pa.  
 Enable . . . . vt . . . . O-ki-hi-ya.  
 Enact . . . . vt . . . . Yux-tan.  
 Enamor . . . . vt . . . . Wax-te-ki-  
     ci-da.  
 Encamp . . . . vi . . . . E-ti.  
 Encampment . . . . n . . . . O-e-ti.  
 Encircle . . . . vt . . . . A-yu-hom-ni.  
 Encounter . . . . vt . . . . I-ko-ki-pa.  
 Encompass . . . . vt . . . . O-hom-ni.  
 Encumber . . . . vt . . . . Ka-gi.  
 End . . . . n . . . . O-wi-han-ke.  
 Endless . . . . a . . . . O-wi-han-ke-  
     Wa-ni-ce.  
 Endurance . . . . n . . . . Wa-ki-xa-ka.  
 Enemy . . . . n . . . . To-ka.  
 Energy . . . . n . . . . Wo-wa-xa-ka  
 Engage . . . . vt . . . . En-i-ye-ya.  
 Engine . . . . n . . . . Pe-ta-wa-ta-  
     ma-za.  
 English . . . . a . . . . Wa-xi-cun.  
 Enjoyment . . . . n . . . . Wo-wi-yux-  
     kin.  
 Enlarge . . . . vt . . . . Yu-tan-ka.  
 Enlist . . . . vt . . . . O-pe-ki-ya.  
 Enliven . . . . vt . . . . I-yux-kin-  
     ki-ya.  
 Enmity . . . . n . . . . To-ka-ki-ci-  
     ya-pi.  
 Ennoble . . . . vt . . . . Ya-wan-kan-  
     tu-ya.  
 Enormous . . . . a . . . . Ta-ku-tan-  
 Enough . . . . a . . . . O-ta. [ka.  
 Enraged . . . . pp . . . . O-cin-xi-ca.  
 Enroll . . . . vt . . . . O-wi-ca-wa.  
 Ensign . . . . n . . . . Wo-wa-pe-  
     to-ke-ca.  
 Enslave . . . . vt . . . . I-da-ke-ya.  
 Entangle . . . . vt . . . . I-yu-wi-ya.  
 Enter . . . . vt . . . . En-o-wa.  
 Entertain . . . . vt . . . . Tan-yan-ku-  
     wa.  
 Entice . . . . vt . . . . I-yu-tan-yan

Entirely . . . . adv . . . . O-co-wa-sin.  
 Entomb . . . . vt . . . . I-na-ka-pi.  
 Entrails . . . . n . . . . Xu-pe.  
 Entrance . . . . n . . . . Ti-yo-pa.  
 Entrance . . . . vt . . . . Kik-su-ye-  
     xni.  
 Entrap . . . . vt . . . . Hmun-ka.  
 Entreat . . . . vt . . . . Ce-ki-ya.  
 Enumerate . . . . vt . . . . Ya-wa.  
 Envelope . . . . n . . . . Wo-wa-pi-  
     O-ju-ha.  
 Envious . . . . a . . . . Na-wi-zi.  
 Envy . . . . vt . . . . Na-wa-zi.  
 Envy . . . . n . . . . Wo-wi-na-  
     wa-zi.  
 Epidemic . . . . a . . . . Ma-ko-xi-ca.  
 Epithet . . . . n . . . . A-o-ya-ka-pi.  
 Equal . . . . a . . . . I-ya-ki-de-  
     ce-ca.  
 Equator . . . . n . . . . Wi-o-can-ku.  
 Equip . . . . vt . . . . Ko-ya-ka.  
 Equity . . . . n . . . . Woo-wo-tan-  
     na.  
 Erase . . . . vt . . . . Pa-ju-ju.  
 Erect . . . . a . . . . Bos-dan.  
 Erection . . . . n . . . . Ka-ga-pi.  
 Ere long . . . . adv . . . . E-ca-dan.  
 Error . . . . n . . . . He-ce-tu-xni.  
 Eruption . . . . n . . . . A-hi-na-pe.  
 Escape . . . . n . . . . O-na-ji-ca.  
 Escape . . . . vt . . . . Na-ji-ca.  
 Escort . . . . vt . . . . A-wan-yag-  
     ya.  
 Escutcheon . . . . n . . . . Wa-ha-can-  
     ka.  
 Estate . . . . n . . . . Ma-co-ce.  
 Esteem . . . . vt . . . . Te-rin-da.  
 Estimate . . . . vt . . . . I-ya-wa-i-  
     yuk-can.  
 Estrange . . . . vt . . . . To-ke-ca-ka-  
     ga.  
 Eternity . . . . n . . . . O-wi-han-ke-  
     wa-ni-ca.  
 Evade . . . . vt . . . . Ih-du-to-kan.  
 Even . . . . a . . . . O-wo-tan-na.  
 Event . . . . n . . . . A-ki-pa.  
 Eventful . . . . a . . . . A-ki-pa-o-ta.  
 Ever . . . . adv . . . . O-hin-ni.  
 Evergreen . . . . a . . . . O-hin-ni-to.  
 Evermore . . . . adv . . . . O-hin-ni-yan.  
 Every . . . . a . . . . O-hi-ya.

Evidence.....n.....Wa-ya-tan-  
 Evil.....n.....Xi-ca. [in.  
 Ewe.....n.....Ta-rin-ca-  
     ska-wi-ye.  
 Exact.....vt.....E-con-ki-ya.  
 Examine.....vt.....I-wan-ya-ka.  
 Exasperate.....vt.....Ta-wa-cin-  
     yu-xi-ca.  
 Excavate.....vt.....Yux-ko-pa.  
 Exceed.....vt.....Ka-pa.  
 Excel.....vt.....Ka-pa.  
 Excellence.....n.....Wo-wax-te.  
 Excess.....n.....Wo-wax-te.  
 Excess.....n.....O-ta.  
 Execute.....vt.....Yux-tan.  
 Exhaust.....vt.....O-ka-ta.  
 Exhibit.....vt.....Pa-zo.  
 Expedition.....n.....In-ar-ni-ya-  
     pi.  
 Expensive.....a.....Ma-ze-ska-o-  
     ta-yu-so-ta.  
 Experience.....n.....I-yu-ta-pi.  
 Experiment.....vi.....I-yu-ta.  
 Expire.....vt.....Ta.  
 Explanation.....n.....O-ya-ka-pi.  
 Explode.....vi.....Na-po-pa.  
 Exploit.....n.....Wi-co-ran-  
     tan-ka.  
 Explore.....vt.....I-wan-ya-ka.  
 Expose.....vt.....Yu-tan-in.  
 Express.....vt.....Ya-o-tan-in.  
 Expression.....n.....Ya-tan-in-pi.  
 Extend.....vt.....Sam-a-ya.  
 Extinct.....a.....Ni-un-xni.  
 Extinguish.....vt.....Yu-xni.  
 Eye.....n.....Ix-ta.  
 Eyeball.....n.....Ix-ta-su.  
 Eyetooth.....n.....Ix-ta-hi.

## F.

Face.....n.....I-te.  
 Faceless.....n.....I-te-co-dan.  
 Factory.....n.....Wo-ka-ga-ti-  
     pi.  
 Faculty.....n.....Woo-ki-hi.  
 Fail.....vi.....Kun-ya.  
 Faint.....a.....Hu-sta-ka.  
 Fair.....n.....Wo-pe-ton-  
     om-ni-ci-ye.  
 Fair.....a.....O-wo-tan-na.  
 Faithful.....a.....Wi-ca-ka.

Fall.....n.....Can-wa-pa.  
 Fall.....vi.....Ir-pa-ya.  
 False.....a.....Wi-ca-ka-xni.  
 Falter.....vi.....Nax-nax-na.  
 Fame.....n.....Wo-ya-ka-pi.  
 Familiar.....a.....Tan-yan-  
     xdon-ya.  
 Famous.....a.....Ni-na-ya-ka-  
     pi.  
 Fancy.....n.....Ta-wa-cin.  
 Fang.....n.....Hi.  
 Far.....a.....Te-han.  
 Farm.....n.....Ma-ga-wo-  
     ju-pi.  
 Farmer.....n.....Wo-ju-wi-  
     cax-ta.  
 Farther.....a.....San-pa.  
 Fast.....a.....Su-ta.  
 Fasten.....vt.....I-ko-ya-ke.  
 Fat.....a.....Xda-o-ta.  
 Family.....n.....Ti-oh-na-ka.  
 Fatal.....a.....On-te-cta.  
 Fate.....n.....Ta-ku-wa-  
     kan-wo-kon-ze.  
 Father.....n.....A-te.  
 Fatten.....vt.....Cem-ya.  
 Fault.....n.....I-ye-ce-tu-  
     xni.  
 Favor.....vt.....On-xi-da.  
 Favorite.....n.....On-xi-da-cin.  
 Fawn.....n.....Ta-cin-ca-  
     dan.  
 Fear.....vt.....Ko-ki-pa.  
 Fearful.....a.....Ko-ki-pa.  
 Feast.....n.....Wo-ta-pi.  
 Feather.....n.....Hin.  
 Feature.....n.....O-wan-ya-ke.  
 February.....n.....Wi-In-on-pa.  
 Feed.....n.....Wo-yu-te.  
 Feed.....vt.....Yu-te.  
 Feel.....vt.....Yu-tan.  
 Fell.....n.....Ir-pa-ya.  
 Fellow.....n.....Ki-ci-ca.  
 Fellowship.....n.....Ki-ci-ca-pi.  
 Felon.....n.....Wo-xi-ca-ka-  
 Felt.....of feel Yu-tan. [ga.  
 Female.....n.....Wi-ye.  
 Feminine.....a.....Win-yan-se-  
 Fen.....n.....Wi-wi. [ca.  
 Fence.....n.....Con-kox-ke.  
 Ferocious.....a.....Wo-hi-ti-ke.

|                       |                      |                      |                       |
|-----------------------|----------------------|----------------------|-----------------------|
| Ferry.....n.....      | Wa-ta-a-ya-pi.       | Flag.....n.....      | Wi-yo-ki-ye-dan.      |
| Fertile.....a.....    | Wa-i-car-ye.         | Flap.....vt.....     | A-pa-pa.              |
| Fester.....vi.....    | Ton-ye.              | Flash.....vi.....    | I-de.                 |
| Festival.....n.....   | Wi-yux-kin-          | Flat.....a.....      | Yum-da-ya.            |
| Fetch.....vt.....     | Au. [pi.             | Flea.....n.....      | Ha.                   |
| Fetlock.....n.....    | Ix-ka-hu-hin.        | Flee.....vi.....     | Na-ji-ca.             |
| Fever.....n.....      | Tan-can-ka-ta.       | Fleece.....n.....    | Ta-rin-ca-ska-hin.    |
| Few.....a.....        | To-na-na.            | Fleet.....n.....     | Wi-ta-wa-ta-op-ta-ye. |
| Fidelity.....n.....   | Wi-ca-ka.            | Fleet.....a.....     | Du-za-han.            |
| Field.....n.....      | Ma-ga.               | Flesh.....n.....     | Co-ni-ca.             |
| Fiend.....n.....      | Wa-kan-xi-ca.        | Flew...imp of fly... | Kin-yan.              |
| Fierce.....a.....     | Wo-hi-ti-ke.         | Flicker.....vi.....  | Ta-nin-in.            |
| Fife.....n.....       | Co-tan-ka.           | Flight.....n.....    | O-na-ji-ca.           |
| Fifteen.....a.....    | A-ke-sap-tan         | Flimsy.....a.....    | Su-ta-xni.            |
| Fifteenth.....a.....  | Ia-ke-zap-tan.       | Flinch.....vi.....   | Ko-ki-pa.             |
| Fifth.....a.....      | I-zap-tan.           | Fling.....vt.....    | Ka-ro-i-pe-           |
| Fifty.....a.....      | Wik-cem-na-zap-tan.  | Flint.....n.....     | Wan-hi. [ya           |
| Fig.....n.....        | Wa-jux-te-ca-tan-ka. | Flirt.....n.....     | Win-yan-xka-te-sa.    |
| Fight.....vt.....     | Ki-ci-za.            | Float.....vi.....    | O-ka-po-ta.           |
| Figure.....vt.....    | O-wa.                | Flock.....n.....     | Op-ta-ye.             |
| Figured.....a.....    | O-wa-pi.             | Flog.....vt.....     | Kax-ta-ka.            |
| Figure.....n.....     | Wa-ka-ga-pi.         | Flood.....n.....     | Mi-ni-tan.            |
| File.....n.....       | Ma-zi-pa-be.         | Floor.....n.....     | Can- das-ka-o-win-ja. |
| Fill.....vt.....      | O-ju-ya.             | Flop.....vt.....     | A-pa-pa.              |
| Filthy.....a.....     | A-xa-pa.             | Florid.....a.....    | Xa-xa.                |
| Find.....vt.....      | I-ye-ya.             | Flounce.....vi.....  | Psi-psi-ca.           |
| Fine.....a.....       | Wax-te.              | Flour.....n.....     | A-gu-ya-pi-mdu.       |
| Finely.....adv.....   | Tan-yan.             | Flourish....vi.....  | I-ca-ga.              |
| Finery.....n.....     | Wax-te-dan.          | Flout.....vt.....    | On-ca.                |
| Finger.....n.....     | Nap-su-ka-za.        | Flow.....vt.....     | Ka-du-za.             |
| Finish.....vt.....    | Yux-tan.             | Flower.....n.....    | War-ca.               |
| Fir.....n.....        | Ran-te.              | Flown.....of fly...  | Kin-yan.              |
| Fire.....n.....       | Pe-ta.               | Flue.....n.....      | Or-do-ka.             |
| Firearm.....n.....    | Ma-za-kan.           | Fluid.....a.....     | Mi-ni.                |
| Firm.....a.....       | Su-ta.               | Flume.....n.....     | Mi-ni-Can-ku-ya-pi.   |
| First.....a.....      | To-ka-he-ya.         | Flurry.....vt.....   | Bom-du.               |
| First-rate.....a..... | Wax-te-rea.          | Flush.....vi.....    | I-te-ka-ta.           |
| Fish.....n.....       | Ilo-gan.             | Flute.....n.....     | Co-tan-ka.            |
| Fist.....n.....       | Na-pe-yup-xun-ka.    | Flux.....n.....      | We-i-he-ya.           |
| Fit.....a.....        | Ki-pi.               | Fly.....vi.....      | Kin-yan.              |
| Five.....n.....       | Zap-tan.             | Fly.....n.....       | Ilo-na-gi-dan         |
| Fix.....vt.....       | Pi-ya.               | Fly-blow.....n.....  | Ilo-na-gi-dan-it-ka.  |
|                       |                      | Foal.....n.....      | Xunk-cin-ca.          |



|                       |                        |                          |                        |
|-----------------------|------------------------|--------------------------|------------------------|
| Foe.....n.....        | To-ka.                 | Fowl.....n.....          | Wa-ru-pa-ko-za.        |
| Fog.....n.....        | O-po.                  | Fox.....n.....           | Xun-gi-dan.            |
| Foggy.....a.....      | O-po.                  | Foxtail.....n.....       | Pe-ji-o-ca-je.         |
| Foil.....n.....       | Ma-za-zib-zi-pe-dan.   | Fraction.....n.....      | Onx-pa.                |
| Foil.....vt.....      | Nax-na-ki-ya           | Fractious.....a.....     | O-cin-xi-ca.           |
| Foliage.....n.....    | Can-wa-pa.             | Fracture.....vt.....     | Yuk-sa.                |
| Folks.....n.....      | Wi-cax-ta.             | Forget.....vt.....       | A-cink-ton-ja.         |
| Follow.....vt.....    | Ha-kam-ya.             | Forgetful.....a.....     | Wa-cink-ton-ja.        |
| Foment.....vt.....    | I-yo-pax-ta-ka.        | Forgive.....vt.....      | Ka-ju-ju.              |
| Fond.....a.....       | I-hak-ta.              | Fork.....n.....          | Ja-te.                 |
| Food.....n.....       | Wo-yu-te.              | Forlorn.....a.....       | Can-te-xi-ca.          |
| Fool.....n.....       | Wit-kot-ko-ka.         | Form.....n.....          | O-ka-ge.               |
| Foolish.....a.....    | Wa-cin-ton-            | Form.....vt.....         | Ka-ga.                 |
| Foot.....n.....       | Si-ha. [xni.           | Formal.....a.....        | Ka-ga-pi-se-ca.        |
| Foot-step.....n.....  | Si-ha-eh-de.           | Former.....a.....        | To-ka-he-ya.           |
| For.....prep.....     | Ta-wa.                 | Formerly.....adv.....    | E-han-na.              |
| For.....conj.....     | He-on.                 | Formidable.....a.....    | O-ko-ki-pc.            |
| Forage.....vi.....    | Wo-yu-te.              | Formless.....a.....      | O-ka-ge-wa-ni-cc.      |
| Foray.....n.....      | Wi-co-ma-ni.           | Forsake.....vt.....      | A-yux-tan.             |
| Forbid.....vt.....    | Te-rin-da.             | Fort.....n.....          | A-ki-ci-ta-con-kax-ke. |
| Force.....n.....      | Wo-wa-xa-ke            | Forth.....adv.....       | A-ya.                  |
| Forcible.....a.....   | Wa-xa-ka.              | Forthwith.....adv.....   | Wan-cah-na-na.         |
| Ford.....vt.....      | Co-pa.                 | Fortification.....n..... | A-con-kax-ka-pi.       |
| Fore.....a.....       | I-to-kam.              | Fortify.....vt.....      | Su-ta-ka-ga-pi.        |
| Forbode.....vt.....   | Wok-can.               | Fortress.....n.....      | Con-kax-ke.            |
| Forefather.....n..... | Hun-ka-ke.             | Fortunate.....a.....     | Wa-pi.                 |
| Forcinger.....n.....  | Na-pc-to-ka-he-ya.     | Fortune.....n.....       | Wo-yu-ha-o-ta.         |
| Forehead.....n.....   | Na-su.                 | Forty.....n.....         | Wik-cem-na-to-pa.      |
| Foreign.....a.....    | To-ke-ca.              | Found.....of find        | I-ye-ya.               |
| Forcigner.....n.....  | O-ya-te-to-ke-ca.      | Fountain.....n.....      | Mi-ni-hi-na-           |
| Forelock.....n.....   | Na-su-hin.             | Four.....a.....          | To-pa. [pc.            |
| Forenoon.....n.....   | Wi-o-tan-han-xni,      | Fragile.....a.....       | Wan-ka-dan.            |
| Forward.....a.....    | O-to-ka-he.            | Fragment.....n.....      | Onx-pa.                |
| Fossil.....a.....     | In-yan-i-cu.           | Fragrant.....a.....      | Wax-tem-na.            |
| Foster.....vt.....    | I-car-ya.              | Frail.....a.....         | Su-ta-xni.             |
| Foul.....a.....       | Xa-pa.                 | Frame.....vt.....        | Hu-hu-ka-ga.           |
| Foretop.....n.....    | Na-su-hin.             | Fraud.....n.....         | Woh-na-ye.             |
| Forever.....adv.....  | O-wi-han-ke-wan-in.    | Fray.....vi.....         | Pa-ku-ka.              |
| Forge.....n.....      | Ma-za-ka-ga.           | Free.....a.....          | Ta-wa-i-ci-ya.         |
| Forgery.....n.....    | Ca-ji-ma-non-ka-ga-pi. | Freeze.....vi.....       | Ta-sa-ka.              |
| Fourteen.....a.....   | A-ke-to-pa.            |                          |                        |
| Fourth.....a.....     | I-to-pa.               |                          |                        |

|                |      |      |                    |
|----------------|------|------|--------------------|
| Frequent.....  | vt   | .... | O-ta-hi.           |
| Fresh.....     | a    | .... | Te-ca.             |
| Freshet.....   | n    | .... | Mi-ni-tan.         |
| Friday.....    | n    | .... | An-pe-tu-i-xak-pe. |
| Friend.....    | n    | .... | Ko-da.             |
| Friendship.... | n    | .... | Ko-da-ya-pi.       |
| Frightful..... | a    | .... | Wo-ko-ki-pe.       |
| Frizzly.....   | a    | .... | Yu-ra-ra.          |
| Frog.....      | n    | .... | Il-nax-ka.         |
| Frolic.....    | vi   | .... | Xka-ta.            |
| From.....      | prep | .... | E-tan-han.         |
| Front.....     | n    | .... | I-te.              |
| Frontier.....  | n    | .... | Ma-ko-ce-o-pa-pun. |
| Frost.....     | n    | .... | Re-wan-ke.         |
| Froth.....     | n    | .... | Ta-ge.             |
| Frozen.....    | a    | .... | Ta-sa-ka.          |
| Fry.....       | n    | .... | O-be.              |
| Fruit.....     | n    | .... | Wax-ku-ye-ca.      |
| Fugitive.....  | a    | .... | Na-ji-ca.          |
| Full.....      | a    | .... | O-ju-dan.          |
| Further.....   | vt   | .... | O-ki-ya.           |
| Furthest.....  | a    | .... | A-ko-rea.          |
| Future.....    | a    | .... | To-ka-ta-i.        |
| Fuzz.....      | n    | .... | Hin. [han.         |
| Fury.....      | n    | .... | Woo-hi-ti-ke.      |

## G.

|              |    |      |                   |
|--------------|----|------|-------------------|
| Gab.....     | n  | .... | Ta-ku-xni-ia.     |
| Gad.....     | n  | .... | On-ca-pi.         |
| Gad.....     | vi | .... | I-tu-ya-O-ma-ni.  |
| Gadfly.....  | n  | .... | Ta-ta-wam-dux-ka. |
| Gag.....     | vt | .... | Ioh-mu-za.        |
| Gait.....    | n  | .... | O-ma-ni.          |
| Gale.....    | n  | .... | Ta-te-yan-pa.     |
| Gall.....    | n  | .... | Pi-zi.            |
| Gallant..... | a  | .... | Wa-di-ta-ka.      |
| Gallop.....  | vi | .... | Na-wan-ka.        |
| Game.....    | n  | .... | Wox-ka-te.        |
| Gander.....  | n  | .... | Ma-ga-mdo.        |
| Gang.....    | n  | .... | O-be. [ka.        |
| Gangway..... | n  | .... | O-can-ku-ya.      |
| Gap.....     | n  | .... | Ti-yo-pa. [pi.    |
| Garden.....  | n  | .... | Mar-cis-ti-na.    |
| Garland..... | n  | .... | War-ca-son-pi.    |
| Garment..... | n  | .... | Wo-ko-ya-ke       |

|                 |         |      |                      |
|-----------------|---------|------|----------------------|
| Garrison.....   | n       | .... | A-ki-ci-ta-ti.       |
| Gash.....       | vt      | .... | Kar-do-ca. [pi.      |
| Gate.....       | n       | .... | Con-kax-ke-ti-yo-pa. |
| Gather.....     | vt      | .... | Pa-hi.               |
| Gathering.....  | n       | .... | O-pa-hi.             |
| Gave.....       | of give | .... | Qu.                  |
| Gay.....        | a       | .... | Wi-tan-tan.          |
| Gaze.....       | vi      | .... | O-par-ta-yan-ka.     |
| Gazelle.....    | n       | .... | Ta-to-ka-dan.        |
| Gazette.....    | n       | .... | Wo-tan-in-Wo-wa-pi.  |
| Gem.....        | n       | .... | In yan-te-ri-ke.     |
| Gender.....     | n       | .... | Wi-ca-qa-ix-Win-yan. |
| General.....    | n       | .... | A-ki-ci-ta-tan-can.  |
| Generation....  | n       | .... | Wi-coi-ca-ge.        |
| Generous.....   | n       | .... | O-ran-pi.            |
| Genious.....    | n       | .... | Wa-cink-sa-pa.       |
| Genteel.....    | a       | .... | O-ran-wax-te.        |
| Gentle.....     | a       | .... | War-ba-dan.          |
| Gentleman....   | n       | .... | Wi-cax-ta-war-ba-ka. |
| Genuine.....    | a       | .... | Wi-ca-ka.            |
| Genus.....      | n       | .... | Oun-ca-ge.           |
| Georgaphy....   | n       | .... | Ma-koce-woons-pe.    |
| Geology.....    | n       | .... | Ma-ka-woons-pe.      |
| Germ.....       | n       | .... | Su.                  |
| German.....     | a       | .... | Ia-xi-ca.            |
| Germinate....   | vi      | .... | Pa-ra.               |
| Gesticulate.... | vi      | .... | Na-pi-yu-cons.       |
| Gesture.....    | n       | .... | Nam-ki-ca-win-pi.    |
| Get.....        | vt      | .... | I-cu.                |
| Geyser.....     | n       | .... | Mi-ni-o-wi-pi-ga.    |
| Ghostly.....    | a       | .... | Wa-na-gi.            |
| Ghost.....      | n       | .... | Wa-na-gi.            |
| Giant.....      | n       | .... | Wi-cax-ta-tan-ka.    |
| Giddy.....      | a       | .... | I-to-hom-ni.         |
| Gift.....       | n       | .... | Wa-wi-ca-qu-pi.      |
| Gigantic.....   | a       | .... | Tan-ka-rea.          |

|  |  |
|--|--|
| Giggle.....vi....I-ra.                             | Glow.....vi....xa.   |
| Gild.....vt....Ma-za-ska-<br>zi-pi.                | Glue.....n....Can-pex-ka.                                    |
| Gilt.....n....Ma-za-a-pa-<br>win-ta-pi.            | Glutton.....n....Wo-te-sa.                                   |
| Gimlet.....n....Can-i-yum-<br>ni-eis-ti-na.        | Gnat.....n....Ho-pon-ka-<br>dan.                             |
| Gin.....n....Mi-ni-wa-<br>kan-o-ea-je.             | Gnaw.....vt....Ya-qer-ke-ga                                  |
| Ginseng.....n....Pe-ji-hu-ta.                      | Go.....vi....Ya:   |
| Giraffe.....n....Ta-ku-ta-hu-<br>han-ska.          | Goat.....n....Wax-i-cun-<br>ta-to-ka-dan.                    |
| Girdle.....n....I-pi-ya-ke.                        | Gobble.....vi....Ya-go-pa.                                   |
| Girl.....n....Wi-ein-yan-<br>na.                   | Gobbler.....n....Zi-ea-tan-ka-<br>mdo-da.                    |
| Girlish.....a....Wi-ein-yan-<br>na-se.             | God.....n....WA-KAN-<br>TAN-KA.                              |
| Girth.....n....Ma-ku-i-yu-<br>tan.                 | Godhead.....n....Ink-pa-wa-<br>kan.                          |
| Give.....vt....Qu.                                 | Godly.....a....Wa-kan-tan-<br>ka-o-ho-da.                    |
| Gizzard.....n....Te-zi                             | Godsend.....n....Wa-pi.                                      |
| Glacier.....n....Ca-ga-pa-ha.                      | Godspeed.....n....Wakan-tan-<br>ka-o-ki-ya.                  |
| Glad.....a....I-yux-kin.                           | Gold.....n....Ma-zas-ka-zi.                                  |
| Glade.....n....Tin-ta.                             | Goldfinch.....n....Zit-ka-dan-<br>o-ea-je.                   |
| Gladness.....n....Wo-wi-yux-<br>kin.               | Good.....a....Wax-te.  |
| Glance.....n....Kax-du-ta.                         | Good-by....interj. E-ha-ke-wan-<br>ki-ei-ya-ka-pi-ia-pi.     |
| Glanders.....n....Xunk-tan-<br>ka-par-di-xi-ca-pi. | Good-day....interj. An-pe-tu-<br>wan-ki-ei-ya-ki-pi-ia-pi.   |
| Glass.....n....Jan-jan.                            | Good-natured..a....Ta-wa-ein-<br>wax-te.                     |
| Glaze.....vt....Jan-jan-oh-<br>na-ka.              | Goodness.....n....Wo-wax-te.                                 |
| Gleam.....n....I-jan-jan.                          | Good-night...interj. Rta-ye-tu-<br>wan-ki-ei-ya-ka-pi-ia-pi. |
| Glee.....n....Wo-wi-yux-<br>kin.                   | Goose.....n....Ma-ga.  |
| Glen.....n....Kak-si-za.                           | Gooseberry...n....Wi-eah-dex-<br>ka.                         |
| Glib.....a....Xdu-xdu-te.                          | Gopher.....n....Ma-ni-ca.                                    |
| Glide.....vi....Dus-hi-ya-ye                       | Gore.....n....We-ta-sak-<br>sa-ka.                           |
| Glimpse.....a....Cis-ti-na-<br>wan-ya-ka.          | Gorge.....n....I-ya-pa-to.                                   |
| Glisten.....vi....I-jan-jan.                       | Gorgeous.....a....Xa-rea.                                    |
| Glitter.....vi....Wi-yak-pa.                       | Gormandize...vt....Ni-na-wo-ta.                              |
| Globe.....n....Ta-ku-mim-<br>be.                   | Gory.....a....We-we.   |
| Globular.....a....Mim-be-ya.                       | Gosling.....n....Ma-ga-ein-ea.                               |
| Gloom.....n....Oi-yo-ki-xi.                        | Gospel.....n....Wo-tan-in-<br>wax-te.                        |
| Glorify.....vt....Ya-tan. [ee.                     | Got...imp. of get...I-cu.                                    |
| Glorious.....a....Wax-te rea.                      | Gouge.....vt....Par-do-ka.                                   |
| Glory.....n....Wo-wi-tan.                          | Gourd.....n....Wam-nu-ha.                                    |
| Glove.....n....Na-pink-pa-<br>yu-ga-ga.            | Govern.....vt....A-wan-ya-ka                                 |



Government . . . n . . . Wa-a-wan-  
ya-ka.  
Governor . . . n . . . I-tan-ean.  
Gown . . . n . . . Ni-tox-ke.  
Grab . . . vt . . . Bo-tin-i-cu.  
Graceful . . . a . . . Oi-yo-ki-pi  
Grade . . . n . . . O-eip-te-tu-  
kin.  
Gradual . . . a . . . O-cim.  
Gradually . . . adv . . . I-wah-na-na.  
Grain . . . n . . . Su-ka-za.  
Grand . . . a . . . Tan-ka.  
Grandchild . . . n . . . Ta-ko-jak-  
pa-ku.  
Grandeur . . . n . . . Wo-wi-mi-  
han.  
Grandfather . . . n . . . Tun-kan-xi-  
dan.  
Grandmother . . . n . . . Un-ei.  
Grandson . . . n . . . Ta-ko-jat-pa-  
ku.  
Granite . . . n . . . In-yan-rea-  
Granny . . . n . . . Un-ci. [ka.  
Grant . . . vt . . . Qu.  
Grape . . . n . . . Has-tan-han-  
Grapple . . . vt . . . Yu-za. [ka.  
Grasp . . . vt . . . Kas-ki-ta-yu-  
za.  
Grass . . . n . . . Pe-ji.  
Grasshopper . . . n . . . Psip-si-ea.  
Gratitude . . . n . . . Pi-da-pi.  
Grave . . . a . . . Tan-ka.  
Grave . . . vt . . . Ka-ge.  
Grave . . . n . . . Wi-eax-ta-  
hna-ka-pi.  
Gravel . . . n . . . Is-bu.  
Gravity . . . n . . . Tke-o-ran.  
Gray . . . a . . . Pas-ka.  
Graze . . . vi . . . Pe-ji-yu-ta.  
Grease . . . n . . . Sda.  
Great . . . a . . . Tan-ka.  
Greasy . . . a . . . Sda.  
Green . . . a . . . To.  
Green . . . n . . . Ons-pe-xni.  
Greet . . . vt . . . O-ki-ci-ci-ya.  
Grew . . . imp. of grow. I-ca-ge.  
Greyhound . . . n . . . Xun-ka-o-ea-  
jc.  
Grief . . . n . . . Woi-yo-ki-  
xi-ca.

Grievance . . . n . . . I-yo-kix-a-  
ya-kin.  
Grievous . . . a . . . Oi-yo-ki-xi-  
ca.  
Grim . . . a . . . I-te-o-ko-ki-  
Grin . . . a . . . I-ra. [pe.  
Grind . . . vt . . . Yuk-pan.  
Grindstone . . . n . . . I-zu-za-tan-  
ka.  
Grip . . . n . . . Na-pe-o-yu-  
ze.  
Gripe . . . vt . . . Nak-xe-ea.  
Grisly . . . a . . . O-ko-ki-pi.  
Grist . . . n . . . Wok-pan-  
wan-ji.  
Gristle . . . n . . . Kan-xo-ka.  
Grit . . . n . . . Wi-ya-ka.  
Gritty . . . a . . . Wi-ya-ka-o-  
Grizzly . . . a . . . Ro-ta. [ta.  
Groan . . . vi . . . Ho-wa-ya.  
Grocery . . . n . . . Wo-yu-te-  
ma-zo-pi-ye.  
Grog . . . n . . . Mi-ni-wa-kan  
Groin . . . n . . . Ca-na.  
Groove . . . n . . . Ka-kon-ta-pi  
Gross . . . a . . . Tan-ka.  
Grotesque . . . a . . . Yo-wi-ra.  
Grotto . . . n . . . Ma-ga-or-do-  
Ground . . . n . . . Ma-ga. [ka  
Group . . . n . . . O-pam-na.  
Grouse . . . n . . . Xi-yo.  
Grove . . . n . . . Can-wi-ta.  
Grow . . . vi . . . I-ca-ga.  
Growl . . . vi . . . Rdo.  
Growth . . . n . . . Oi-ea-ge.  
Grub . . . vt . . . O-qa.  
Grudge . . . vt . . . I-pi-da.  
Gruel . . . n . . . Wo-ja-pi.  
Grunt . . . vi . . . Rdo-rdo.  
Guard . . . vt . . . A-wan-ya-ka.  
Guarded . . . a . . . Wak-ta.  
Guardian . . . n . . . Wam-de-ni-  
ea-a-wan-ya-ka.  
Guest . . . n . . . Ki-co-pi-en-  
un.  
Guide . . . vt . . . Yus-a-ya.  
Guide . . . a . . . Ton-we-un-  
pi.  
Guilt . . . n . . . Wo-ar-tani.  
Guiltless . . . a . . . Wo-ar-ta-ni-  
co-dan.

Guinea.....n.....Ma-zas-ka-  
zap-tan.  
Guinea-hen.....n.....Zi-ca-o-ca-je.  
Gulch.....n.....Os-ma-ga-xi-  
ca.  
Gulf.....n.....Mi-ni-wan-  
ka-o-kar-min.  
Gullet.....n.....Hdoh-des-ka.  
Gully.....n.....Os-ma-ga-  
rea.  
Gulp.....vt.....Ya-go-pa.  
Gum.....n.....Can-xin.  
Gun.....n.....Ma-za-kan.  
Gunsmith.....n.....Ma-za-kan-  
ka-ga.  
Gurgle.....vi.....Mi-ni-rmun.  
Gush.....vi.....Ka-du-za.  
Gust.....n.....Ni-na-ta-te.  
Guts.....n.....Xu-pe.  
Gutter.....n.....Mi-ni-ox-  
Guttural.....a.....Rdo. kok-pa.  
Gypsum.....n.....In-yan-o-ea-  
je.  
Gypsy.....n.....O-ya-te-o-  
ca-je.

## H.

Ha.....interj E-ea.  
Habit.....n.....O-ran.  
Habitation.....n.....O-ti-pi.  
Hack.....vt.....Kak-sak-sa.  
Hackberry.....n.....Yam-num-  
nu-ga.  
Had.....imp. of have Yu-ha.  
Hag.....n.....Wa-kan-ka-  
xi-ca.  
Haggard.....a.....Ta-ma-he-ca.  
Haggle.....vt.....Ba-hon-hon.  
Hail.....n.....Wa-su.  
Hail.....interj Hi-wo.  
Hair.....n.....Hin.  
Half.....n.....Han-ke.  
Halfbreed.....n.....Sioux-ein-ca.  
Half-way.....adv.....Co-han-ke.  
Hall.....n.....Ti-pi.  
Halloo.....vi.....Pan-pan.  
Hallow.....vt.....Yu-wa-kan.  
Halo.....n.....Tex-da-ke.  
Halt.....a.....Hux-te.  
Halt.....vi.....In-a-jin.  
Halter.....n.....I-te-o-ge.

Halve.....vt.....Co-han-ke-  
ki-bax-pa.  
Ham.....n.....Ce-ea.  
Hamlet.....n.....O-ton-we-  
dan.  
Hammer.....n.....Ma-zi-ya-pe.  
Hammer.....vt.....A-pa.  
Hamper.....vt.....Ka-gi.  
Hammock.....n.....Ho-te-dan.  
Hand.....n.....Na-pe.  
Hand.....vt.....Hi-yu-ki-ya.  
Handbill.....n.....Wo-wa-pi-  
wo-wan-ya-ke-o-ka-tan-pi.  
Hand-book.....n.....Wo-wa-pi-  
can-ku-o-ya-ka.  
Handcuff.....n.....Na-pe-ma-  
za-i-ko-yag-hna-ka-pi.  
Handful.....n.....Na-pe-hna-  
ka.  
Handle.....n.....I-hu-pa.  
Handle.....vt.....Yu-tan-tan.  
Handmaid.....n.....Win-yan-ta-  
o-ki-ye.  
Handsaw.....n.....Can-i-bak-se.  
Handsome.....a.....Oi-yo-ki-pi.  
Handwriting.....n.....Na-pe-on-o-  
wa.  
Handy.....a.....Wa-yu-pi-ka.  
Hang.....vt.....Ot-ke-ya.  
Hanker.....vi.....Ni-na-cin.  
Haply.....adv.....O-ki-ni.  
Happen.....vi.....Hi-yo-hi.  
Happily.....adv.....Tan-yan.  
Happiness.....n.....Wo-wi-yux-  
kin.  
Happy.....a.....Can-te-wax-  
te.  
Harass.....vt.....Na-gi-ye-ya.  
Harbor.....n.....Oa-hi-hu-ni.  
Harbor.....vt.....A-kar-pe-ki-  
Hard.....a.....Su-ta. [ya.  
Harden.....vt.....Yu-su-ta.  
Hardihood.....n.....Wi-eo-su-ta.  
Hardly.....adv.....Ki-tan-ser.  
Hardship.....n.....Wo-te-ri.  
Hardtaek.....n.....A-gu-ya-pi-  
suk-su-ta.  
Hardy.....a.....Tan-can-su-  
ta.  
Hare.....n.....Max-tin-ca.

|                     |                          |                       |                                     |
|---------------------|--------------------------|-----------------------|-------------------------------------|
| Harem.....n.....    | Win-yan-ti-pi.           | Hazard.....vt.....    | O-ko-ki-pe-ya.                      |
| Hark.....vi.....    | A-na-gop-tan             | Haze.....n.....       | Xo-to-ju.                           |
| Harlot.....n.....   | Wit-ko-win.              | Hazel.....n.....      | Uma-hu.                             |
| Harm.....vt.....    | Yu-xi-ca.                | He.....pron.....      | Wi-ca.                              |
| Harmless.....a..... | Ta-ku-yu-xi-ea-wa-ni-ca. | Head.....n.....       | Ink-pa.                             |
| Harmonious ..a..... | Wax-te.                  | Headache ..n.....     | Na-su-wi-ca-ya-zan.                 |
| Harmonize ..vi..... | Ki-ci-wax-te.            | Headland ..n.....     | I-pa.                               |
| Harmony.....n.....  | Woi-yo-ki-pi.            | Headlong.....adv..... | Ka-ro-ya.                           |
| Harness.....n.....  | Xung-i-kan.              | Headquarters.n.....   | I-tan-can-ti.                       |
| Harp.....n.....     | Ma-za-do-wan-ki-ya-pi.   | Headstrong...a.....   | Ta-wa-ein-su-ta.                    |
| Harpoon ..n.....    | Hun-ra-ka.               | Headway.....n.....    | I-yop-ta-pi.                        |
| Harsh.....a.....    | Pe-pe.                   | Headwind.....n.....   | Ta-to-he-ki-ya.                     |
| Hart.....n.....     | Tam-do-ka.               | Heal.....vt.....      | As-ni-yan.                          |
| Hartshorn...n.....  | Pe-ji-hu-ta-om-na-pi.    | Health.....n.....     | Wi-co-zani.                         |
| Harvest.....n.....  | Wok-sa-pi.               | Healthful.....a.....  | Zani.                               |
| Has.....of have..   | Yu-ha.                   | Healthy.....a.....    | Za-ni.                              |
| Hash.....vt.....    | Kax-pux-pu.              | Heap ..n.....         | Pa-ha-ya.                           |
| Hast.....of have..  | Yu-ha.                   | Hear.....vt.....      | Na-ron.                             |
| Haste.....n.....    | In-ar-ni-pi.             | Hearse.....n.....     | Wi-cax-ta-hna-ka-pi-can-pah-mih-ma. |
| Hasten.....vt.....  | In-ar-ni.                | Heart.....n.....      | Can-te.                             |
| Hasty.....a.....    | O-ran-ko.                | Heart-burn...n.....   | Wo-ya-zan-o-ea-je.                  |
| Hat.....n.....      | Wa-pa-ha.                | Hearth.....n.....     | Pet-kah-da.                         |
| Hatch.....vt.....   | Pak-pi.                  | Heartily.....adv..... | Can-te-on.                          |
| Hatchet.....n.....  | Ons-pe-dan.              | Heartless.....a.....  | Can-te-ni-ca.                       |
| Hatchway...n.....   | Or-do-ka.                | Hearts-ease...n.....  | War-ca-wan.                         |
| Hate.....vt.....    | Xi-ea-da-ka.             | Hearty.....a.....     | Can-te-on.                          |
| Hateful.....a.....  | Xi-ca.                   | Heat.....n.....       | Ka-ta.                              |
| Hatred.....n.....   | Wo-xi-ca-da-ka.          | Heat.....vt.....      | O-ka-ta.                            |
| Haughty.....a.....  | Wa-ra-ni-ci-da.          | Heathen.....n.....    | Ik-ce-wi-cax-ta.                    |
| Haul.....vt.....    | Yus-do-han.              | Heave ..vt.....       | Wan-kan-ye-ya.                      |
| Haunch.....n.....   | Ni-te.                   | Heaven ..n.....       | Wa-kan-tan-ka-ti-pi.                |
| Haunt ..vt.....     | En-un-sa.                | Heavy.....n.....      | Tke.                                |
| Have ..vt.....      | Yu-ha.                   | Hedge.....n.....      | O-te-ri-eon-kax-ke.                 |
| Haversack...n.....  | Pan-bot-ka.              | Hedge.....vt.....     | O-te-ri-na-ta-ka.                   |
| Havoe ..n.....      | Woi-hang-ye.             | Hedgehog ..n.....     | Pa-hin.                             |
| Haw.....n.....      | Mna.                     | Heed ..vt.....        | A-na-gop-tan.                       |
| Haw.....vi.....     | I-ta-to-yu-hom-ni.       | Heedless ..a.....     | A-na-gop-tan-xni.                   |
| Hawk.....n.....     | Ce-tan.                  | Heel.....n.....       | Si-ye-te.                           |
| Hawk.....vt.....    | Pan-wi-yo-pe-ya.         |                       |                                     |
| Hawthorn...n.....   | Can-o-ca-je.             |                       |                                     |
| Hay.....n.....      | Pe-ji.                   |                       |                                     |
| Haymow.....n.....   | Pe-ji-ti-pi.             |                       |                                     |
| Hay-stack...n.....  | Pe-ji-pa-ha.             |                       |                                     |



Heifer.....n.....Pte-ci-qa.  
 Height.....n.....O-bos-da-tu.  
 Heinous.....a.....Xi-ca-rea.  
 Heir.....n.....Ta-wi-kte-  
 Held.....of hold Yu-za. [cin.  
 Hell.....n.....Wa-kan-xi-  
     ca-ti-pi.  
 Helm.....n.....I-yup-se.  
 Helmet.....n.....Ma-za-wa-pa-  
     pa-ha.  
 Help.....vt.....O-ki-ya.  
 Hemisphere..n.....Ma-ga-han-  
     ke.  
 Hemlock.....n.....Can-o-ca-je.  
 Hemorrhage..n.....We-u-ya.  
 Hemp.....n.....Hax-be-o-ca-  
     je.  
 Hen.....n.....An-pa-o-ho-  
     ton-na.  
 Henceforth..adv...De-tan-han.  
 Her.....pro....Ta-wa.  
 Herb.....n.....Wa-to.  
 Herbage.....n.....Wa-to.  
 Herd.....n.....Op-ta-ye.  
 Herd.....vi....A-wan-ya-ka  
 Here.....adv...Den..  
 Hereafter....n.....To-ka-ta.  
 Hereditary..a.....Cin-ca-air-  
     pe-ki-ya-pi.  
 Heretic.....n.....O-ki-ci-pe-  
     xni.  
 Heretofore..adv...De-han-yan.  
 Heritage.....n.....Ta-ku-air-  
     pe-ki-ya-pi.  
 Hero.....n.....Ni-na-ca-je-  
     ya-ta-pi.  
 Heroic.....a.....Wa-di-ta-ka.  
 Heron.....n.....Mde-ga-o-ca-  
     je.  
 Herring.....n.....Ho-gan-o-  
     ca-je.  
 Hers.....pron..I-ye-ta-wa.  
 Herself.....pron..I-ye-rea.  
 Hesitate....vi....Ie-kas-kis-  
 Hew.....vt....Ka-kan. [ka.  
 Hiccough....n.....Mdo-kax-ka.  
 Hickory.....n.....Can-su.  
 Hide.....vt....Nar-man.  
 Hide.....n.....Ta-tan-ka-ha.  
 Hideous....a.....O-ko-ki-pe.  
 Hie.....vi....Dux-ya.

Hieroglyphic..n.....O-wa-pi.  
 High.....a.....Te-han-wa-  
     kan.  
 Highway.....n.....Can-ku.  
 Highwayman..n.....Wa-man-on-  
     sa.  
 Hilarity.....n.....I-yux-kin.  
 Hill.....n.....Pa-ha.  
 Hilly.....a.....Pa-ha-o-ta.  
 Hilt.....n.....I-san-i-hu-  
 Him.....pron..Wi-ca. [pa.  
 Himself.....pron..Wi-ca-rea.  
 Hind.....n.....Ta-rea-wi-  
     ye-dan.  
 Hind.....a.....Hek-ta.  
 Hinder.....vt....Ka-gi.  
 Hinge.....n.....Ti-yo-pa-oki-  
     he.  
 Hint.....vt....I-car-tag-e-  
 Hip.....n.....Ni-te. [ya.  
 Hippopotamus.n....Wo-te-ca-o-  
 Hire.....n.....I-xi. [ca-je.  
 Hireling.....n.....Tan-can-o-  
     pe-ton.  
 His.....pron..Ta-wa.  
 Hiss.....vi....Ki-xi-ca.  
 Historian....n.....Wo-ya-ka.  
 History.....n.....Wo-ya-ka-pi.  
 Hit.....vt....A-pa.  
 Hitch.....vi....I-ko-yo-ka.  
 Hive.....n.....Tur-ma-ga-  
     ti-pi.  
 Hives.....n....Wo-ya-zan-  
     o-ca-je.  
 Hoar.....a.....Ska.  
 Hoard.....vt....Kpa-tan.  
 Hoarhound...n....Pe-ji-hu-ta-  
     o-ca-je.  
 Hoarse.....a.....Ho-gi-ta.  
 Hoary.....a.....Ska.  
 Hoax.....n.....Woh-na-ye.  
 Hobble.....vt....Hu-par-ta.  
 Hobble.....vi....Hux-te-ma-  
     ni.  
 Hobby.....n.....Ca-je-ya-te-  
     sa.  
 Hoe.....n.....Ma-gi-cam-  
 Hoe.....vt....A-ka-ta. [na.  
 Hoe-cake....n.....Wam-na-he-  
     za-a-gu-ya-pi.  
 Hog.....n....Ku-kuxe.

|                              |               |                               |                |
|------------------------------|---------------|-------------------------------|----------------|
| Hogshead . . . n . . . .     | Ko-ka-tan-    | Horridify . . . . vt . . . .  | Yu-xi-ya-ya.   |
| Hold . . . . . vt . . . .    | Yu-za. [ka.   | Horror . . . . . n . . . .    | Wo-yu-xi-ya-   |
| Hole . . . . . n . . . .     | Or-do-ka.     | ya.                           |                |
| Holiday . . . . . n . . . .  | Wo-wa-kan-    | Horse . . . . .               | Xunk-tan-ka.   |
| an-pe-tu.                    |               | Horseback . . . n . . . .     | Xun-ga-kan.    |
| Holiness . . . . . n . . . . | Wo-wa-kan.    | Horsefly . . . . . n . . . .  | Ta-ta-wam-     |
| Hollow . . . . . a . . . .   | Rdo-ge-ca.    | dux-ka.                       |                |
| Hollow . . . . . n . . . .   | Os-ma-ga.     | Horseshoe . . . n . . . .     | Xa-ka-ma-za    |
| Hollyhock . . . n . . . .    | War-ca-wan.   | Hospitable . . . a . . . .    | O-ran-pi.      |
| Holy . . . . . a . . . .     | Wa-kan.       | Hospital . . . . . n . . . .  | Wa-ya-zan-     |
| Homage . . . . . n . . . .   | Woo-ho-da.    | ka-ti-pi.                     |                |
| Home . . . . . n . . . .     | Ti-ya-ta.     | Host . . . . . n . . . .      | Wi-co-tá.      |
| Homely . . . . . adv . . .   | O-wan-yag-    | Hostage . . . . . n . . . .   | Wi-cax-ta-     |
| xi-ca.                       |               | kax-ka-qu-pi.                 |                |
| Homesick . . . a . . . .     | I-com-ni.     | Hostile . . . . . a . . . .   | To-ka.         |
| Homestead . . . n . . . .    | Ma-ko-cc-o-   | Hostility . . . . . n . . . . | To-ka-ki-ci-   |
| ti.                          |               | ya-pi.                        |                |
| Homeward . . . adv . . .     | Ti-ya-ta-ki-  | Hot . . . . . a . . . .       | Ka-ta.         |
| ya.                          |               | Hotel . . . . . n . . . .     | O-wo-te-ti-pi. |
| Homicide . . . n . . . .     | Tin-wi-cak-   | Hound . . . . . n . . . .     | Xun-ka-o-ca-   |
| te.                          |               | Hour . . . . . n . . . .      | Oa-pe. [je.    |
| Hominy . . . . . n . . . .   | Pax-da-ya-pi  | House . . . . . n . . . .     | Ti-pi.         |
| Hone . . . . . n . . . .     | I-zu-za.      | Housekeeper . n . . . .       | Tia-wan-ya-    |
| Honest . . . . . a . . . .   | O-wo-tan-na.  | How . . . . . adv . . . .     | To-ken. [ke.   |
| Honey . . . . . n . . . .    | Tur-ma-ga-    | However . . . . conj . . .    | Tok-c-tu-xta.  |
| can-han-pi.                  |               | Howitzer . . . . . n . . . .  | Ma-za-kan-     |
| Honeysuckle . n . . . .      | Wa-rea-wan.   | tan-ka.                       |                |
| Honor . . . . . n . . . .    | Yu-o-ni-han-  | Howl . . . . . vt . . . .     | Xun-ka-ho-     |
| pi.                          |               | ton.                          |                |
| Honorable . . . a . . . .    | Ki-ni-han-pi. | Huckleberry . n . . . .       | Was-ku-yc-     |
| Hood . . . . . n . . . .     | Win-yan-ta-   | ca-o-ca-je.                   |                |
| wa-pa-ha.                    |               | Huddle . . . . . vt . . . .   | Ka-wi-ta-ya.   |
| Hoof . . . . . n . . . .     | Xa-ke.        | Huffy . . . . . a . . . .     | Wa-cin-ko.     |
| Hook . . . . . n . . . .     | Ma-za-yuk-    | Hug . . . . . vt . . . .      | Pos-kin-yu-    |
| xan.                         |               | Huge . . . . . a . . . .      | Tan-ka. [za.   |
| Hoop . . . . . n . . . .     | Can-hdex-ka.  | Hull . . . . . n . . . .      | Ha.            |
| Hoot . . . . . vi . . . .    | Ox-teh-da.    | Hum . . . . . vt . . . .      | Do-wan.        |
| Hop . . . . . vt . . . .     | Ip-si-ca.     | Human . . . . . a . . . .     | Wi-cax-ta.     |
| Hops . . . . . n . . . .     | War-pe-on-a-  | Humane . . . . . a . . . .    | Wa-on-xi-da.   |
| gu-ya-pi-na-por-ya-pi.       |               | Humble . . . . . a . . . .    | War-ba.        |
| Hope . . . . . n . . . .     | A-pe.         | Humbug . . . . . n . . . .    | Woh-na-yc.     |
| Hopeful . . . a . . . .      | A-ki-pe.      | Hummingbird . n . . . .       | Ta-na-gi-dan   |
| Hopeless . . . a . . . .     | A-pe-xni.     | Humor . . . . . n . . . .     | Ta-wa-cin.     |
| Hopper . . . . . n . . . .   | Ko-ka-o-ca-   | Humorous . . . a . . . .      | I-ra-ra.       |
| je.                          |               | Hump . . . . . n . . . .      | Pa-jo.         |
| Horde . . . . . n . . . .    | Oun-hda-ka.   | Hunch . . . . . vt . . . .    | Pa-ni-ni.      |
| Horizon . . . . . n . . . .  | Ma-ga-ao-ka-  | Hundred . . . . . n . . . .   | O-pan-win-     |
| Horn . . . . . n . . . .     | Ptc-he. [sin. | ge.                           |                |
| Hornet . . . . . n . . . .   | Tur-ma-ga.    | Hunger . . . . . n . . . .    | Dod-cin-pi.    |
| Hornpipe . . . n . . . .     | Co-tan-ka.    | Hungry . . . . . a . . . .    | Wo-tek-teh-    |
| Horrible . . . . a . . . .   | O-te-ri-ka.   | Hunt . . . . . vt . . . .     | Tih-ni. [da    |

Hunter.....n.....Wo-tih-ni-sa.  
Hurricane ....n.....Ta-te-i-yum-  
ni.  
Hurry.....vt ....I-nar-ni-ya.  
Hurt.....vt ....Ksu-we-ya.  
Husband ....n.....Hih-na-ku.  
Husbandman n.....Wo-ju-wi-  
cax-ta.  
Hush.....vi ....I-ni-na-un.  
Husk.....n.....Ha.  
Hut.....n.....Ti-pi-dan.  
Hyena .....n.....Xunk-to-kc-  
ca-wan.  
Hymn.....n.....O-do-wan.

## I.

I.....pron.. Mi-ye.  
Ibex.....n.....Ta-to-ka-  
dan.  
Ibis.....n.....Pe-hon-o-ca-  
lee .....n.....Ca-ga. [je.  
Icicle .....n.....Ca-ga-ox-  
tex-te-dan.  
Idea.....n.....Wi-co-ta-wa-  
cin.  
Ideal.....a.....Ta-wa-cin-cn  
Identify.....vt ....I-ye-ki-ya.  
Idiot.....n.....Wit-kot-ko-  
Idle.....a.....Ku-ja. [ka.  
Idol.....n.....Wa-ka-ga-pi.  
If.....vt ....Kin-han.  
Ignite.....vi ....I-de.  
Ignoble .....a.....O-ki-ni-han.  
Ignominy ....n.....Wo-wix-te-  
ca.  
Ignorance ....n.....On-wi-cas-pe-  
xni.  
Ignore .....vt ....Xdon-ye-  
cin-xni.  
Ill.....a.....Xi-ca.  
Illegitimate..a.....O-wo-tan-  
na-xni.  
Illiterate ....a.....Wo-wa-pi-  
ons-pe-xni.  
Ill-natured ..a.....Wa-cin-ko.  
Illness .....n.....Xi-ca.  
Illuminate...vt ....I-jan-jan-  
yan.  
Illustrate....vt ....Tok-ten-o-  
ya-ka.  
Image .....n.....Wa-ka-ga-pi.

In.....prefix..Xni.  
In.....prep...En.  
Inability ....n.....O-ki-hi-xni.  
Inattentive..a.....A-wa-cin-xni.  
Incantation ..n.....Wa-kan-do-  
wan.  
Incessant....a.....A-yux-tan-  
xni.  
Inclose.....vt ....Na-ta-ka.  
Income .....n.....Wo-kam-na.  
Inconvenient a.....Waxte-xni.  
Increase.....vt ....Tan-ka-a-ya.  
Indicate.....vt ....Pa-zo.  
Individual...n.....Wan-ji-dan.  
Infant .....n.....Ho-kxi-yo-  
pa.  
Infantry ....n.....A-ki-ci-ta.  
Infernal.....a.....Wa-kanxi-ca.  
Infest.....vt ....Ku-wa.  
Influence....vt ....E-con-ki-ya.  
Inform.....vt ....O-ki-ya-ka.  
Inhabitable..a.....O-ti-pi-ca.  
Injustice ....n.....Ta-ku-xi-ca.  
Ink.....n.....Mi-ni-sa-pa.  
Inland.....a.....Re-ya-ta.  
Inquire .....vi ....I-wan-ga.  
Insect .....n.....Wa-tut-ka.  
Inside.....a.....Ma-hen.  
Inspect .....vt ....I-wan-ya-ka.  
Instantly....adv...Wan-na-ni-  
Intact.....a.....Zi-na. [na.  
Intend.....vt ....Wa-cin-yu-  
za.  
Intercept....vt ....Ka-gi.  
Intercourse..n.....Ki-ci-cu-wa-  
Internal.....a.....Ma-hen. [pi.  
Interview ....n.....Wan-ki-ci-  
ya-ka-pi.  
Intestines ...n.....Xupe.  
Intimacy....n.....O-da-ko-ta.  
Into.....prep..Ma-hen.  
Intoxicate...vt ....On-wit-ko.  
Intrench ....vt ....Ma-ga-o-qa.  
Inundate....vt ....A-mi-ni-tan.  
Invade.....vt ....Tak-pe-u.  
Invitation...n.....Ki-co-pi.  
Invite .....vt ....Ki-co.  
Irish.....n.....A-xi-on.  
Iron.....n.....Ma-za.  
Irrigate ....vt ....A-mi-ni-tan-  
Is.....vi ....Un. [yan.



|             |         |             |   |
|-------------|---------|-------------|---|
| Island..... | no..... | Wi-ta.      | a |
| Issue.....  | n.....  | U-ye.       |   |
| Itch.....   | n.....  | Wi-cayax-   |   |
|             |         | pu-ya-pi.   |   |
| Ivory.....  | n.....  | Pute-han-   |   |
|             |         | ska-hi.     |   |
| Ivy.....    | n.....  | Wi-yu-wi-o- |   |
|             |         | caje.       |   |

## J.

|                |           |              |  |
|----------------|-----------|--------------|--|
| Jack.....      | n.....    | Yux-do-ka.   |  |
| Jackass.....   | n.....    | Xun-kon-do-  |  |
|                |           | ka.          |  |
| Jail.....      | n.....    | Wi-ca-kax-   |  |
|                |           | ka-ti-pi.    |  |
| January.....   | n.....    | Witeri.      |  |
| Jaw.....       | n.....    | Ce-hu-pa.    |  |
| Jealous.....   | Na-wi-za. |              |  |
| Jelly.....     | n.....    | Ni-ni.       |  |
| Jews-harp..... | n.....    | Ma-za-ka-ho- |  |
|                |           | ton-pi.      |  |
| Join.....      | vt.....   | I-ko-yag-ya. |  |
| Joint.....     | a.....    | A-kip-tan.   |  |
| Joke.....      | n.....    | Wo-wi-ra.    |  |
| Jolt.....      | vi.....   | Pa-hu-hu-za. |  |
| Journey.....   | n.....    | Oi-cima-ni.  |  |
| Judge.....     | n.....    | Wa-ya-co.    |  |
| Jug.....       | n.....    | Ma-ga-jan-   |  |
|                |           | jan.         |  |
| Juicy.....     | a.....    | Han-pi-Ota.  |  |
| July.....      | n.....    | Wi-xa-ko-    |  |
|                |           | win.         |  |
| Jump.....      | vi.....   | Ipxi-ca.     |  |
| June.....      | n.....    | Wi-xa-kpe.   |  |
| Just.....      | a.....    | O-wa-tan-na. |  |
| Justice.....   | n.....    | Woo-wo-tan-  |  |
|                |           | na.          |  |

## K.

|               |         |              |  |
|---------------|---------|--------------|--|
| Kangaroo..... | n.....  | Wote-ca-wan. |  |
| Keep.....     | vt..... | Yu-ha.       |  |
| Keg.....      | n.....  | Ko-ka-dan.   |  |
| Kick.....     | vt..... | Nar-ta-ka.   |  |
| Kid.....      | n.....  | Ta-to-ka-    |  |
|               |         | dan-cin-ca.  |  |
| Kidnap.....   | vt..... | Wi-cax-ta-   |  |
|               |         | man-on.      |  |
| Kidney.....   | n.....  | Pak-xin.     |  |
| Kill.....     | vt..... | Kta.         |  |
| Kind.....     | a.....  | Wa-on-xi-da. |  |

|                 |         |              |  |
|-----------------|---------|--------------|--|
| Kindness.....   | n.....  | Wo-wa-on-    |  |
|                 |         | xi-da.       |  |
| Kink.....       | vt..... | Yu-pem-ni.   |  |
| Kinnikinic..... | n.....  | Can-xa-xa.   |  |
| Kiss.....       | vt..... | I-pu-ta-ka.  |  |
| Knee.....       | n.....  | Hu-pa-hu.    |  |
| Knife.....      | n.....  | I-san.       |  |
| Knock.....      | vt..... | Ka-to-to.    |  |
| Knoll.....      | n.....  | Pa-jo-dan.   |  |
| Knuckle.....    | n.....  | Na-pa-ka-ha. |  |

## L.

|               |            |               |      |
|---------------|------------|---------------|------|
| Labor.....    | n.....     | Wi-cor-tani.  |      |
| Lady.....     | n.....     | Win-yan-      |      |
|               |            | waxte.        |      |
| Lagoon.....   | n.....     | Wi-wi.        |      |
| Lake.....     | n.....     | Mi-ni-di.     |      |
| Lame.....     | a.....     | Za-ni-xni-xi. |      |
| Lance.....    | n.....     | Wa-hon-ki-    |      |
|               |            | za.           |      |
| Land.....     | n.....     | Ma-ga.        |      |
| Lariat.....   | n.....     | Ha-kah-mun-   |      |
|               |            | pi.           |      |
| Lark.....     | n.....     | Ta-xi-ya-ka-  |      |
|               |            | po-po-pa.     |      |
| Lasso.....    | n.....     | Xun-jo.       |      |
| Laugh.....    | vi.....    | l-ha.         |      |
| Laughter..... | n.....     | l-ha-pi.      |      |
| Lava.....     | n.....     | In-yan-sdo.   |      |
| Law.....      | n.....     | Woope.        |      |
| Lawless.....  | a.....     | Woope-xi-ca.  |      |
| Lay.....      | n.....     | O-do-wan.     |      |
| Lazy.....     | a.....     | Ku-ja.        |      |
| Lead.....     | n.....     | Ma-za-su.     |      |
| Lead.....     | vt.....    | Yus-a-ya.     |      |
| Leader.....   | n.....     | To-ka-han.    |      |
| Leaf.....     | n.....     | Can-wa-pa.    |      |
| Led.....      | of lead... | Yus-a-ya.     |      |
| Ledge.....    | n.....     | In-yan-ma-    |      |
| Leg.....      | n.....     | Ilu-ha.       | [ya. |
| Legend.....   | n.....     | E-han-na-     |      |
|               |            | wo-ya-ka-pi.  |      |
| Leggin.....   | n.....     | Hunx-ka.      |      |
| Let.....      | vt.....    | Howo.         |      |
| Letter.....   | n.....     | Wo-wa-pi.     |      |
| Level.....    | vt.....    | Yum-da-ya.    |      |
| Lice.....     | n.....     | Ili-ya.       |      |
| Lick.....     | vt.....    | Sdi-pa.       |      |
| Lid.....      | n.....     | Ta-ku-i-ha.   |      |
| Lie.....      | n.....     | l-wan-ka.     |      |

Lieutenant . . . n . . . A-kici-ta-  
 tan-can-oki-he.  
 Life . . . . . n . . . . Wi-coni.  
 Light . . . . . n . . . . San-ka.  
 Lightning . . . n . . . . Wa-kan-hdi.  
 Limber . . . . . a . . . . Wins-winje-  
 dan.  
 Limestone . . . n . . . . I-gu-ga.  
 Line . . . . . n . . . . I-a-hon-ta.  
 Lion . . . . . n . . . . Mua-ja.  
 Lip . . . . . n . . . . I-ha.  
 Little . . . . . a . . . . Cis-ti-na.  
 Live . . . . . vi . . . . Ni.  
 Living . . . . . a . . . . Ni-um.  
 Loafer . . . . . n . . . . Tu-we-ku-ja.  
 Lofty . . . . . a . . . . Wan-kan-tu.  
 Lone . . . . . a . . . . Wan-ji-dan.  
 Lonely . . . . . a . . . . Ixna-na.  
 Long . . . . . a . . . . Han-ska.  
 Look . . . . . n . . . . O-wan-yake.  
 Looking-glass . n . . . . Ih-di-yom-  
 da-sin.  
 Lope . . . . . vi . . . . Na-wan-ka.  
 Lost . . . . . a . . . . Tan-in-sni.  
 Lot . . . . . n . . . . O-ta.  
 Loud . . . . . a . . . . Ho-tan-ka.  
 Lousy . . . . . a . . . . He-ya-o-ta.  
 Love . . . . . vt . . . . Waxte-daka.  
 Lover . . . . . n . . . . Waxte-daka-  
 cin.  
 Low . . . . . a . . . . Kuci-ye-dan.  
 Lucky . . . . . a . . . . Tan-yan-  
 wapi.  
 Lug . . . . . vt . . . . Qin.  
 Luggage . . . . n . . . . Wo-qin.  
 Lump . . . . . n . . . . Psun-ka.  
 Lung . . . . . n . . . . Ca-gu.  
 Lying . . . . . pp . . . . Kun-wan-ka.  
 Lynx . . . . . n . . . . In-mu.

## M.

Ma . . . . . n . . . . Ina.  
 Ma'am . . . . . n . . . . Win-yan.  
 Magic . . . . . n . . . . Wa-kan.  
 Maid . . . . . n . . . . Wi-kos-ka.  
 Mail . . . . . n . . . . Wo-wapi-to-  
 kxu.  
 Maim . . . . . vt . . . . Hu-ka-kxa.  
 Maize . . . . . n . . . . Wam-na-he-  
 za.  
 Major . . . . . n . . . . O-tan-ka.

Majority . . . . n . . . . Wi-co-ta.  
 Male . . . . . a . . . . Wi-ca.  
 Man . . . . . n . . . . Wi-cax-ta.  
 Many . . . . . Ota.  
 Map . . . . . n . . . . Ma-ga-o-  
 wapi.  
 March . . . . . n . . . . Wi-yam-ni.  
 March . . . . . vi . . . . Mani.  
 March . . . . . n . . . . Cici-ma-ni.  
 Mare . . . . . n . . . . Xung-wiye.  
 Marrow . . . . . n . . . . Cupe.  
 Marsh . . . . . n . . . . Wiwi.  
 Marshy . . . . . a . . . . Wiwi.  
 Marshal . . . . n . . . . A-kici-ta-  
 tan-ka.  
 Mass . . . . . n . . . . Tan-can-tan-  
 ka.  
 Massacre . . . . n . . . . Wi-cakte-pi.  
 Mat . . . . . n . . . . O-win-jadan.  
 Match . . . . . n . . . . Can-kaide-pi.  
 Mate . . . . . n . . . . Ta-wi-xit-ku.  
 Matter . . . . . n . . . . Tan-ton.  
 Mature . . . . . a . . . . Su-ton.  
 May . . . . . n . . . . Wi-zap-tan.  
 Meal . . . . . n . . . . Wo-tipi.  
 Mean . . . . . a . . . . Xi-ca.  
 Measure . . . . n . . . . Wi-yu-ta-pi.  
 Meat . . . . . n . . . . Ta do.  
 Medal . . . . . n . . . . Ma-zas-ka-  
 wana-pin.  
 Meet . . . . . vt . . . . A-kipa.  
 Melodious . . . a . . . . Ho-waxte.  
 Melt . . . . . vi . . . . Skan.  
 Men . . . . . n . . . . Wi-cax-ta.  
 Menses . . . . . n . . . . Ix-na-tipi.  
 Merchant . . . . a . . . . Wope-ton.  
 Merciless . . . . a . . . . Can-te-wa-ni  
 ca.  
 Merriment . . . n . . . . Wo-wi-ha.  
 Message . . . . . a . . . . Ia-pi.  
 Messenger . . . . n . . . . Wa-ho-xiye.  
 Met . . . . . n . . . . A-ki-pa.  
 Metal . . . . . n . . . . Ma-za.  
 Middle . . . . . a . . . . Co-ka-ya.  
 Midst . . . . . n . . . . Co-ka-ya.  
 Mighty . . . . . a . . . . Wa-xa-ka.  
 Military . . . . . a . . . . A-kici-ta.  
 Milky . . . . . a . . . . A-san-pi-yu-  
 kan.  
 Mineral . . . . . n . . . . Ma-za.

|                          |                   |
|--------------------------|-------------------|
| Minister.....n.....      | Wi-cax-ta-wa-kan. |
| Mink.....n.....          | Dok-xin-ca.       |
| Mire.....vt.....         | Ka-do-pa.         |
| Misery.....n.....        | Wo-ka-ki-je.      |
| Missionary.....n.....    | Wax-i-cun-wa-kan. |
| Mist.....n.....          | Mi-ni-bo-san.     |
| Mistake.....vt.....      | Yux-na.           |
| Moan.....vt.....         | Ho-wa-ya.         |
| Mock.....vt.....         | Un-ca.            |
| Monkey.....n.....        | Wa-on-ca.         |
| Month.....n.....         | Wi-wan-ji.        |
| Moon.....n.....          | Han-wi.           |
| Moonlight.....n.....     | Han-wi-an.        |
| Moose.....n.....         | Ta. [pa.          |
| More.....adv.....        | San-pa.           |
| Morn.....n.....          | Han-han-na.       |
| Morning.....n.....       | Han-han-na.       |
| Mosquito.....n.....      | Ca-pon-ka.        |
| Moss.....n.....          | Ma-ta-wa-zeze-ca. |
| Most.....a.....          | Ota.              |
| Mother.....n.....        | Hun-ku.           |
| Mother-in-law.....n..... | Hun-ku.           |
| Mound.....n.....         | Pa-jo-dan.        |
| Mount.....n.....         | Pa-ha.            |
| Mount.....vt.....        | A-kan.            |
| Mountain.....n.....      | He.               |
| Mouth.....n.....         | Oi-yuh-doke.      |
| Move.....vt.....         | To-kan-a-ya.      |
| Much.....a.....          | O-ta.             |
| Muddy.....a.....         | Xo-xa.            |
| Mule.....n.....          | Xon-xon-na.       |
| Multitude.....n.....     | Wi-co-ta.         |
| Muscle.....n.....        | Con-i-ca.         |
| Mush.....n.....          | Wo-ja-pi.         |
| Music.....n.....         | Do-wan-pi.        |
| Muskrat.....n.....       | Sink-pe.          |
| Mustache.....n.....      | Pu-tin-hin.       |
| Mutilate.....vt.....     | Or-xpa-bak-sa.    |
| My.....a.....            | Mi-ta-wa.         |
| Myriad.....n.....        | O-ta.             |

## N.

|                   |             |
|-------------------|-------------|
| Name.....         | Ca-je.      |
| Naked.....a.....  | Tan-co-dan. |
| Nap.....n.....    | Po-waye.    |
| Narrow.....a..... | Cis-ti-na.  |
| Nasty.....a.....  | Xi-ca.      |

|                     |                     |
|---------------------|---------------------|
| Nation.....n.....   | O-yate.             |
| Native.....a.....   | En-ton-pi.          |
| Nature.....n.....   | Oun-cage.           |
| Near.....a.....     | I-ki-ye-dan.        |
| Neck.....n.....     | Ta-hu.              |
| Necklace.....n..... | Wan-a-pin.          |
| Negro.....n.....    | Wa-xi-cun-sa-pa.    |
| Neigh.....n.....    | Xunk-tan-ka ho-ton. |
| Nest.....n.....     | Hox-pi.             |
| Never.....adv.....  | To-hin-ni-xni       |
| New.....a.....      | Te-ca.              |
| New-year.....a..... | O-ma-ga-te-ca.      |
| Nice.....a.....     | Oi-yo-ki-pi.        |
| Niece.....n.....    | To-jan.             |
| Nigger.....n.....   | Ha-sa-pa.           |
| Night.....n.....    | Han-ye-tu.          |
| Nipple.....n.....   | A-zc-ink-pa.        |
| No.....a.....       | Wa-nica.            |
| Noise.....n.....    | Ito-ton.            |
| None.....pron.....  | Wa-nica.            |
| Noon.....n.....     | Wi-yo-tan.          |
| Nose.....n.....     | Poge. [han.         |
| November.....n..... | Wi-a-ke-wan-ji.     |
| Now.....adv.....    | Wan-na.             |
| Nugget.....n.....   | Pxun-ka.            |
| Nut.....n.....      | Xun-ka.             |

## O.

|                        |                    |
|------------------------|--------------------|
| Oak.....n.....         | Us-ku-ycca-can.    |
| Oat.....n.....         | Wa-ya-ho-ta.*      |
| Obliterate.....vt..... | Pa-ju-ju.          |
| Obstruct.....vt.....   | Ka-gi.             |
| Ocean.....n.....       | Mi-ni-wan-ka.      |
| October.....n.....     | Wi-wik-cem-na.     |
| Of.....prep.....       | E-tan-han.         |
| Off.....a.....         | A-ko.              |
| Officer.....n.....     | A-kici-ta-tan-can. |
| Often.....a.....       | O-ta-ki-ya.        |
| Old.....a.....         | Wa-na-ka-ja.       |
| Once.....adv.....      | Wan-ca-dan.        |
| One.....a.....         | Wan-ji-dan.        |
| Onion.....n.....       | Pxin.              |
| Onward.....a.....      | San-pa-ya.         |



|          |      |                        |
|----------|------|------------------------|
| Open     | vt   | Ka-zam-ni.             |
| Oration  | n    | O-wah-dake.            |
| Origin   | n    | O-to-ka-he.            |
| Ornament | n    | Cin-pi.                |
| Otter    | n    | Pt-an.                 |
| Our      | pron | Un-kiti-wa-pi.         |
| Out      | adv  | Tan-xan.               |
| Outfit   | n    | On-ya-pi.              |
| Outlaw   | n    | Woope-xi-ca.           |
| Outlet   | n    | Oi-yuh-doke.           |
| Outrage  | n    | Xi-ca-ya-e-con-pi.     |
| Outside  | n    | Tan-xan.               |
| Over     | adv  | Op-ta.                 |
| Overcome | vt   | O-hi-ya.               |
| Overflow | vt   | A-pax-bo-ka.           |
| Overtake | vt   | Kih-de-ga.             |
| Owl      | n    | Hin-yan-ka-ga.         |
| Own      | a    | Ta-wa.                 |
| Oyster   | n    | Tu-ki-ha-xan-yu-ta-pi. |

## P.

|            |    |                  |
|------------|----|------------------|
| Pace       | n  | Ca-ehde.         |
| Pack       | n  | Wo-qin.          |
| Pad        | n  | Mi-un-pa.        |
| Paddle     | n  | Wa-to-pa.        |
| Pail       | n  | Ce-ga-ko-ka-dan. |
| Pain       | n  | Wo-yan-zan.      |
| Paint      | n  | Xa-ya.           |
| Pair       | n  | Ta-wan-ji.       |
| Palace     | n  | Ti-pi-tan-ka.    |
| Pale       | a  | Ite-ska.         |
| Palm       | n  | Na-pe-o-ka.      |
| Panic      | n  | Ik-su-ya-pi.     |
| Pantaloons | n  | On-ze-o-go.      |
| Panther    | n  | In-mu-tan-ka.    |
| Paper      | n  | Wo-wa-pi.        |
| Papoose    | n  | Ho-kxi-yo-pa.    |
| Parade     | vt | Ya-o-tan-in.     |
| Paradise   | n  | Ad-am-ta-ma-ga.  |
| Parcel     | vt | Pam-ni.          |
| Parch      | vt | Pa-pah-yi.       |
| Pardon     | vt | Ka-ju-ju.        |
| Parent     | n  | Hun-kake.        |
| Park       | n  | Can-ma-ga.       |
| Parley     | vi | Woh-da-ka.       |

|              |     |                      |
|--------------|-----|----------------------|
| Part         | n   | Ki-yux-pa.           |
| Parting      | n   | Kin-u-kan-ya-pi.     |
| Pass         | n   | Ili-ya-ya.           |
| Passage      | n   | Hi-ya-ya-pi.         |
| Passion      | n   | Wa-kank-si.          |
| Past         | a   | Hek-ta.              |
| Paste        | vt  | A-pus-pe.            |
| Path         | n   | Can-ku.              |
| Pathless     | a   | Can-ku-wa-ni-ca.     |
| Pathway      | n   | Can-ku.              |
| Patient      | a   | Wa-cin-ten-ka.       |
| Patter       | vi  | A-pa-pa.             |
| Paunch       | n   | Ta-ni-ga.            |
| Paw          | n   | Nape.                |
| Paw          | vt  | Ma-ga-yu-tik-ti-ca.  |
| Pay          | vt  | Ka-ju-ju.            |
| Payment      | n   | Wo-ka-ju-ju.         |
| Peace        | n   | Wo-ki-ya-pi.         |
| Peach        | n   | Kan-ta-tan-ka.       |
| Peak         | n   | Pa-jo-dan.           |
| Peal         | vi  | Bu-bu.               |
| Pearl        | n   | In-yan-oin-pi.       |
| Pebble       | n   | In-yan.              |
| Peck         | vt  | Ka-to.               |
| Peculiar     | a   | Ix-na-na.            |
| Pedigree     | n   | Wi-co-i-ca-ge.       |
| Pell-mell    | adv | Ka-dap-si.           |
| Peltry       | n   | Wa-wa-ha.            |
| Pen          | n   | Ma-za-wo-wa-pi.      |
| Penalty      | n   | Ka-kix-ya-pi.        |
| Pencil       | n   | Can-i-ca-go.         |
| Penitentiary | n   | Wi-ca-ka-ska-ti-pi.  |
| People       | n   | O-yate.              |
| Pepper       | n   | Suk-cik-ci-qa-se-ca. |
| Peppermint   | a   | Co-ya-ka-ta.         |
| Perceive     | vt  | Wan-ya-ka.           |
| Perch        | n   | Ta-ma-ho.            |
| Perfect      | vt  | Tan-yan-yux-tan.     |
| Performance  | n   | Wo-e-con.            |
| Peril        | n   | Wo-ko-ki-pe.         |
| Permanent    | a   | Tc-han-su-ta.        |

Permission . . . n . . . I-yo-win-ki-  
 ki-ya-pi.  
 Perpendicular a . . . Bos-dan.  
 Persecute . . . vt . . . Xi-ca-ya-ku-  
 wa.  
 Person . . . n . . . Wi-cax-ta.  
 Perspire . . . vi . . . Tem-ni.  
 Persuade . . . vt . . . Cin-ki-ya.  
 Pet . . . n . . . Ih-ak-ta-pi-  
 dan.  
 Petrify . . . vt . . . In-yan-i-ca-  
 ga.  
 Picket . . . n . . . Can-pax-da-  
 ta.  
 Picnic . . . n . . . Wo-ta-pi.  
 Picture . . . n . . . Ta-ku-o-wa-  
 Piece . . . n . . . Onx-pa. [pi.  
 Piece . . . vt . . . O-ki-pa-ta.  
 Pierce . . . vt . . . Pah-do-ka.  
 Pig . . . n . . . Ku-kusc.  
 Pigeon . . . n . . . Wa-ki-ye-  
 Pile . . . n . . . Pa-ha. [dan.  
 Pilfer . . . vi . . . Wa-man-on.  
 Pillow . . . n . . . I-pa-hin.  
 Pilot . . . n . . . Iy-up-se-yu-  
 za.  
 Pimple . . . n . . . O-yu-hi.  
 Pin . . . n . . . Hi-pax-ku-  
 dan.  
 Pinch . . . vt . . . Yu-ji-pa.  
 Pinc . . . n . . . Wa-zi-can.  
 Pinacle . . . n . . . I-pa-sot-ka.  
 Pioneer . . . n . . . To-ka-han.  
 Pipe . . . n . . . I-hu-pa.  
 Piss . . . vi . . . Do-ja.  
 Pistol . . . n . . . Ma-za-kan-  
 pte-ce-dan.  
 Pit . . . n . . . Ma-koh-do-  
 ka.  
 Pitch . . . n . . . Can-xin.  
 Pith . . . n . . . Co-gin.  
 Pity . . . n . . . Wo-wa-on-si-  
 da.  
 Place . . . n . . . O-yan-ke.  
 Plain . . . n . . . Ma-kom-da-  
 ye.  
 Plan . . . vt . . . I-yuk-can.  
 Planet . . . n . . . Wi-canhi-pi.  
 Plant . . . n . . . Wa-to.  
 Plat . . . vt . . . Sun-pi.  
 Plateau . . . n . . . Pa-ha-om-da-

Play . . . vi . . . Ska-ta. [ya'  
 Playful . . . a . . . Ska-ta-sa.  
 Pleasant . . . a . . . Oi-yo-ki-pi.  
 Pleasure . . . n . . . Wi-ci-yo-ki-  
 Plot . . . vt . . . Kon-za. [pi.  
 Plough . . . vt . . . Yum-du.  
 Plover . . . n . . . Sdo-sdo-dan.  
 Plow . . . n . . . Ma-ga-yum-  
 du.  
 Plow . . . vt . . . Yum-du.  
 Pluck . . . n . . . Ta-wa-cin.  
 Plum . . . n . . . Kan-ta.  
 Plump . . . a . . . Ce-pa.  
 Plunder . . . vt . . . Man-on  
 Poetry . . . n . . . O-do-wan.  
 Point . . . n . . . Ink-pa.  
 Poison . . . n . . . Pe-ji-hu-ta-  
 xi-ca.  
 Poke . . . vt . . . Pan-i-ni.  
 Pole . . . n . . . Te-su.  
 Police . . . n . . . Wan-wan-  
 yake.  
 Polygamy . . . n . . . Ta-wi-cu-o-  
 ta.  
 Pond . . . n . . . Mde-dan.  
 Pony . . . n . . . Xunk-tan-  
 ka-cis-ti-na.  
 Pool . . . n . . . Mi-ni-xkok-  
 pa.  
 Poor . . . a . . . Wah-pan-i-  
 ca.  
 Popgun . . . n . . . I-pa-po-pa.  
 Poplar . . . n . . . Wah-cin-ca.  
 Porcupine . . . n . . . Pa-hin.  
 Pork . . . n . . . Ku-kusc-cin.  
 Portion . . . vt . . . Pam-ni.  
 Post . . . n . . . Can-pas-da-  
 ta.  
 Pot . . . n . . . Ce-ga-so-ka.  
 Potatoe . . . n . . . Mdo.  
 Poultice . . . n . . . Wah-na-ka-  
 pi.  
 Pour . . . vt . . . Kax-tan.  
 Powder . . . n . . . Cah-di.  
 Power . . . n . . . Wa-xa-ka.  
 Powerful . . . a . . . Wo-wa-xa-  
 ka.  
 Pow-wow . . . vi . . . Wa-pi-ya.  
 Prairie . . . n . . . Tin-ta.  
 Prairie-dog . . . n . . . Pin-xpin-za.  
 Prairie-hen . . . n . . . Xi-yo.

Praise.....v.....Ya-tan.  
 Pray.....vi.....Ce-ki-ya.  
 Prayer.....n.....Wo-ce-ki-ya.  
 Preacher.....n.....Wi-cax-ta-  
     wa-kan.  
 Precious.....a.....Te-hi-ka.  
 Precipice.....n.....Ma-ya.  
 Predict.....vt.....I-to-kam-o-  
     ya-ka.  
 Pregnant.....a.....Ih-du-xa-ka.  
 Prepare.....vt.....Pi-ic-i-ya.  
 Presence.....n.....En-un.  
 Present.....n.....Ta-ku-qu-pi.  
 Preserve.....vt.....Ni-yan.  
 President.....n.....I-tan-can.  
 Pressure.....n.....Iy-ah-dax-ki-  
     ca.  
 Pretend.....vt.....Kon-za  
 Pretty.....a.....O-wan-yag-  
     waxe.  
 Prevent.....vt.....An-ap-ta.  
 Prey.....n.....Ta-ku-ki-pi  
 Price.....n.....I-ya-wa-pi  
 Prick.....vt.....I-ca-pa.  
 Prickle.....n.....Wi-ca-pa.  
 Prickly-pear..n.....Unk-cek-ce-  
     dan.  
 Pride.....n.....Wa-ha-ni-ci-  
     da-pi.  
 Priest.....n.....Wa-wa-yux-  
     na.  
 Prince.....n.....I-tan-can.  
 Princes.....n.....Win-yan-I-  
     tan-can.  
 Principle.....a.....I-yo-tan.  
 Print.....n.....O-wa.  
 Prior.....a.....I-to-kam.  
 Prison.....n.....Wi-ca-kax-  
     ka-tipi.  
 Prisoner.....n.....Kax-ka-pi.  
 Private.....a.....Ix-na-na.  
 Prize.....n.....O-qi-pi.  
 Probe.....n.....I-pa-ko-ta.  
 Process.....n.....Oc-con.  
 Procession...n.....Wi-co-ta-ya-  
     pi.  
 Proclamation..n.....Wa-ya-o-tan-  
     in-pi.  
 Progress.....n.....I-yop-ta-pi.  
 Promenade...n.....O-mani.  
 Prompt.....a.....Ko-han-na.

Prong.....n.....A-ki-ji-ta.  
 Proof.....n.....Yu-wi-ca-ka-  
     pi.  
 Prop.....n.....I-pa-tan.  
 Proper.....a.....Ta-wa-ya.  
 Property.....n.....Wo-yu-ha.  
 Prophecy.....n.....Wa-yuo-ta-  
     nin.  
 Prosecute....vt.....Ku-wa.  
 Prospect.....n.....Wi-coh-an.  
 Prosperous...a.....Wa-pi.  
 Prostitute....vt.....Ta-wi-xi-ca.  
 Protect.....vt.....A-wan-ya-ka  
 Provision.....n.....Wo-yute.  
 Prowl.....vt.....Nax-dad-un.  
 Public.....a.....O-yate-ta-wa.  
 Puff.....vi.....I-po-gan.  
 Puke.....vi.....Ilde-pa.  
 Pull.....vt.....Yu-ti-tan-i-  
     cu-yo-jun.  
 Pulsate.....vi.....Kan-i-ya-pa.  
 Pulse.....n.....Kan-i-ya-pa.  
 Pumpkin.....n.....Wa-nu.  
 Punch.....vt.....Pax-do-ka.  
 Punish.....vt.....I-yo-pe-ya.  
 Puny.....a.....Cis-ti-na.  
 Pup.....n.....Xunka-dan.  
 Purple.....a.....Stan.  
 Pursue.....vt.....Ku-wa.  
 Pursuit.....n.....Ku-wa-pi.  
 Push.....vt.....Pa-tan.  
 Puss.....n.....In-mu-xun-  
     ka.  
 Put.....vt.....Eh-na-ka.

## Q.

Quagmire....n.....Wi-wi.  
 Quail.....n.....Zi-ca-xa-pe-  
     dan.  
 Quarrel.....n.....A-ki-ni-ca-pi.  
 Quarry.....n.....In-yan-o-qa-  
     pi.  
 Quartermaster..n.....A-ki-ci-ta-ti-  
     pi-i-tan-can.  
 Quarters.....n.....A-ki-ci-ta-ti-  
     pi.  
 Queen.....n.....Win-yan-i-  
     tan-can.  
 Quick.....a.....O-ran-ko.  
 Quicksand...n.....Wi-ya-ka-co-  
     co.



Quicksilver . . . n . . . Ma-sa-tik-tica.  
 Quiet . . . . . a . . . . O-wan-ji-un.  
 Quill . . . . . n . . . . Wi-ya-ka.  
 Quinine . . . . . n . . . . Can-can-pi-pe-ji-hu-ta.  
 Quiver . . . . . n . . . . Wan-ju.  
 Quiz . . . . . vt . . . . Wi-wan-ga.

## R.

Rabbit . . . . . n . . . . Max-tin-ca.  
 Raccoon . . . . . n . . . . Wi-ca.  
 Race . . . . . n . . . . Kin-yan-ka-pi.  
 Raft . . . . . n . . . . Can-wi-yu-pi.  
 Raid . . . . . n . . . . Oz-u-ye.  
 Railroad . . . . . n . . . . Ma-za-can-ku.  
 Rain . . . . . vi . . . . Ma-ga-ju.  
 Rainbow . . . . . n . . . . Wih-mun-ki.  
 Rainy . . . . . a . . . . Ma-ga-jusa.  
 Raise . . . . . vt . . . . Yu-wan-kan-i-cu.  
 Rake . . . . . n . . . . Ma-ga-yu-hin-ta.  
 Rally . . . . . vi . . . . Ki-wi-ta-ya.  
 Ram . . . . . n . . . . Ta-ca-ska-do-ka.  
 Ranch . . . . . n . . . . Ti-pi.  
 Random . . . . . n . . . . Bo-ton-yan.  
 Range . . . . . n . . . . O-man-ni.  
 Rank . . . . . n . . . . O-yan-ke.  
 Ransom . . . . . n . . . . Wo-ka-ju-ju.  
 Rap . . . . . vi . . . . Ka-to-to.  
 Rapid . . . . . a . . . . Dux-ya.  
 Rape . . . . . n . . . . Wi-kik-xan.  
 Rapine . . . . . n . . . . Wam-an-on-pi.  
 Rare . . . . . a . . . . Wan-ji-ji.  
 Rash . . . . . a . . . . Wa-cin-co.  
 Rat . . . . . n . . . . Sint-xda.  
 Ration . . . . . n . . . . Wo-wi-ca-qupi.  
 Rattle . . . . . n . . . . I-ca-ko-ka.  
 Rattle-snake . . . . . n . . . . Sin-te-da.  
 Raw . . . . . a . . . . Sa-ka.  
 Rawhide . . . . . n . . . . Ta-ha-sa-ka.  
 Reach . . . . . vt . . . . Hi-yu-ya.  
 Read . . . . . vt . . . . Ya-wa.  
 Ready . . . . . a . . . . Wi-ye-ya-un.

Rear . . . . . n . . . . Wa-hck-ta-pa.  
 Reason . . . . . n . . . . Ta-wa-cin.  
 Reasonable . . . . . a . . . . Wa-cin-ton.  
 Rebel . . . . . vi . . . . Ki-pa-jin-pi.  
 Recall . . . . . vt . . . . Ak-ta-ki-co.  
 Reception . . . . . n . . . . I-cu-pi.  
 Recognize . . . . . vt . . . . I-ye-ki-ya.  
 Record . . . . . vt . . . . O-wa.  
 Recount . . . . . vt . . . . O-ya-ka.  
 Recover . . . . . vt . . . . A-kix-ni-ik-ik-cu- i-yo-ya.  
 Recruit . . . . . vt . . . . Yu-wa-xa-ka.  
 Red . . . . . a . . . . Stan-we.  
 Redeem . . . . . vt . . . . O-pe-ki-ton.  
 Redemption . . . . . n . . . . O-pe-ki-ton-pi.  
 Redress . . . . . vt . . . . Pi-ya.  
 Reference . . . . . n . . . . En-a-ya-pi.  
 Refuge . . . . . n . . . . Wo-wi-nape.  
 Refuse . . . . . n . . . . Er-pe-ya-pi.  
 Regiment . . . . . n 1000 . . . . A-ki-ci-ta-obe.  
 Region . . . . . n . . . . Ma-koce.  
 Register . . . . . n . . . . O-wa-pi.  
 Regular . . . . . a . . . . O-wo-tan-na.  
 Regulate . . . . . vi . . . . Pi-ya.  
 Rejoice . . . . . vi . . . . I-yux-kin.  
 Rejoin . . . . . vi . . . . A-yup-ta.  
 Relate . . . . . vt . . . . O-ya-ka.  
 Relation . . . . . n . . . . Ta-ku-ya.  
 Relative . . . . . n . . . . Ta-ku-ya.  
 Release . . . . . vt . . . . Ki-yux-ka.  
 Reliable . . . . . a . . . . Wa-cin-ye-pi-ca.  
 Relic . . . . . n . . . . Ta-ku-ch-pe-ya-pi.  
 Relief . . . . . n . . . . Wa-o-ki-ya-pi.  
 Relieve . . . . . vt . . . . O-ki-ya.  
 Religion . . . . . n . . . . Wo-ce-ki-ya.  
 Rely . . . . . vi . . . . Wa-cin-yan.  
 Remember . . . . . vt . . . . Kik-su-ya.  
 Remove . . . . . vt . . . . To-kan-a-ya.  
 Repast . . . . . n . . . . Yu-ta-pi.  
 Reply . . . . . vi . . . . A-yup-ta.  
 Report . . . . . vi . . . . O-ya-ka.  
 Reptile . . . . . n . . . . Wam-dux-ka.  
 Repulse . . . . . n . . . . Kih-di-ya.

Request.....vt....Ki-da.  
 Rescue.....vt....E-ya-ku-ni-  
   yan.  
 Research.....n....A-ki-ta-pi.  
 Reservation...n....Ki-cih-na-  
   ka-pi.  
 Reserve.....vt....Ki-cih-na-  
   ka-pi.  
 Residence....n....Ti-pi.  
 Residue.....n....I-ya-ye-cin.  
 Resist.....vt....Ki-pa-jin.  
 Resolution...n....Wa-cin-yu-  
   za-pi.  
 Rest.....n....Woo-zi.  
 Restored....vt....Ki-cu.  
 Restrain....Yu-ti-ta.  
 Restrain....vt....Yu-ti-ta.  
 Restrict.....vi....Kax-ka.  
 Retaliate....vt....To-ki-con.  
 Return.....vi....Hdi.  
 Revenge....vt....To-ki-con.  
 Review.....n....I-wan-ya-ka-  
   pi.  
 Revive.....vt....Pi-ya-ni-  
   kiya..  
 Reward.....vt....Ki-ci-ca-ju-  
   ju.  
 Rib.....n....Cu-tu-hu.  
 Rice.....n....Psin.  
 Rich.....a....Wi-ji-ca.  
 Ride.....vi....A-kan-yo-  
   tang-ya.  
 Ridge.....n....Pa-ha-ya-ye-  
   ya.  
 Riding.....a....A-kan-yo-  
   tang-a-pi.  
 Right.....a....O-wo-tan-na.  
 Right-hand...n....Nape-e-ta-pa  
 Rind.....n....Ha.  
 Ring.....n....Ma-za-nape-  
   pi.  
 Ripe.....a....Su-ton.  
 Risk.....vt....So-to-na-ka.  
 Rival.....n....Ki-ci-e-con-  
   na.  
 River.....n....Wak-pa.  
 Rivulet.....n....Wak-pa-dan.  
 Road.....n....Can-ku.  
 Roam.....vi....Ik-ce-o-ma-ni  
 Roan.....a....Ilin-ho-ta.  
 Roar.....vi....Ho-ton.

Roast.....vt....Ce-on-pa.  
 Rob.....vt....Man-on.  
 Robber.....n....Wa-man-on-  
 Robe.....n....Xi-na. [sa.  
 Rock.....n....Im-ni-ja.  
 Rocking....vt....Na-hu-hu-za.  
 Roll.....n....Op-e-hi.  
 Root.....n....Hut-kan.  
 Rope.....n....Ha-ka-mun-  
   pi.  
 Rose.....n....On-jin-jint-  
   ka.  
 Rot.....vt....Ku-ka-a-ya.  
 Rotten.....a....Ku-ka.  
 Rough.....a....Ta-ja.  
 Round.....a....Mibe.  
 Round.....adv....O-hom-ni.  
 Roundabout..a....A-kak-xin.  
 Roundly....adv....Pxun-ka-ya.  
 Rouse.....vt....Yuh-i-ca.  
 Rout.....vt....Na-pe-ya.  
 Route.....n....O-can-ku.  
 Rove.....vi....O-mani.  
 Row.....n....Can-ku-ye.  
 Royal.....a....I-tan-can-ta-  
   wa.  
 Rub.....vt....Pa-kin-ta.  
 Rubber.....n....I-pa-kinte.  
 Ruff.....n....Yuk-xi-ja-pi.  
 Ruffle.....vi....Yuk-xi-ja.  
 Rugged.....a....Su-ta.  
 Rule.....n....I-ca-goopi.  
 Ruler.....n....I-tan-can.  
 Rum.....n....Mi-ni-wa-  
   kan-o-caje  
 Rumble....vi....Bu-bu-ya.  
 Rump.....n....Ai-te.  
 Run.....vi....In-yan-ka.  
 Runner.....n....In-yan-ka-sa.  
 Rush.....n....Wan-ye-ca.  
 Rush.....vi....Na-tan-u.  
 Rust.....vi....Gi-gi.  
 Rut.....n....Mi-nic-can-  
   ku.

## S.

Sabbath.....n....An-pe-tu-wa-  
   kan.  
 Sabre.....n....Ma-zas-ag-ye  
 Satchel.....n....Pan-bot-ka.  
 Sack.....n....Wo-ju-ha.

|                                    |                           |                                   |                          |
|------------------------------------|---------------------------|-----------------------------------|--------------------------|
| Sacred . . . . . a . . . . .       | Wa-kan.                   | Scour . . . . . vt . . . . .      | Pa-ye-za.                |
| Sad . . . . . a . . . . .          | Can-te-xi-ca.             | Scout . . . . . vt . . . . .      | Ton-wi-ya.               |
| Saddle . . . . . n . . . . .       | Xun-ga-qin.               | Scrap . . . . . n . . . . .       | O-kap-ta-pi.             |
| Safe . . . . . a . . . . .         | O-ko-pe-xni.              | Serape . . . . . vt . . . . .     | Ka-kin-ca.               |
| Safeguard . . . . . n . . . . .    | A-wan-ya-<br>ka-pi.       | Scratch . . . . . vt . . . . .    | Yux-pu-ya.               |
| Sag . . . . . vi . . . . .         | Na-winx-i-ya-<br>ya-ya.   | Scream . . . . . vi . . . . .     | Xi-ca-ho-wa-<br>ya.      |
| Sage . . . . . n . . . . .         | Pe-ji-hota.               | Sereech . . . . . vi . . . . .    | Ho-pin-za.               |
| Salc . . . . . n . . . . .         | Wi-yo-ye-ya-<br>pi.       | Screw . . . . . n . . . . .       | Yuh-bez-ex-<br>tan-pi.   |
| Saloon . . . . . n . . . . .       | Mi-ni-wa-kan-<br>ti-pi    | Scripture . . . . . n . . . . .   | Wo-wa-pi-<br>wa-kan.     |
| Salt . . . . . n . . . . .         | Mi-ni-xku-ya              | Scum . . . . . n . . . . .        | Ta-ge.                   |
| Same . . . . . a . . . . .         | I-yc-ce-ca.               | Sea . . . . . n . . . . .         | Mi-ni-wan-ca             |
| Sanctuary . . . . . n . . . . .    | Ti-pi-wa-kan.             | Seat . . . . . n . . . . .        | Oi-yo-tan-ki.            |
| Sand . . . . . n . . . . .         | Wi-ya-ka.                 | Secret . . . . . a . . . . .      | Nah-man-un.              |
| Sandstone . . . . . n . . . . .    | In-yan-wi-<br>ya-ka.      | Secretary . . . . . n . . . . .   | Wo-wa-pi-ka-<br>ga.      |
| Sap . . . . . n . . . . .          | Cin-mi-ni-<br>han-pi.     | Secrete . . . . . vt . . . . .    | Nah-be.                  |
| Sappy . . . . . a . . . . .        | Mi-ni-o-ta.               | Sediment . . . . . n . . . . .    | Ma-ka.                   |
| Satan . . . . . n . . . . .        | Wa-kan-xi-<br>ca.         | See . . . . . vt . . . . .        | Wan-ya-ka.               |
| Satisfaction . . . . . n . . . . . | Im-na-yan-pi              | Seed . . . . . n . . . . .        | Wo-ju-pi.                |
| Saturate . . . . . vt . . . . .    | O-ju-dan-ya.              | Seen . . . . . of see . . . . .   | Wan-ya-ka . .            |
| Saturday . . . . . n . . . . .     | O-wan-ka-yu-<br>ja-ja-pi. | Seize . . . . . vt . . . . .      | I-yah-pa-ya.             |
| Savage . . . . . n . . . . .       | Ik-ee-wi-cax-<br>ta.      | Seldom . . . . . adv . . . . .    | O-ta-xni.                |
| Save . . . . . vt . . . . .        | Ni-yan                    | Self . . . . . a . . . . .        | I-yeh-ca.                |
| Savory . . . . . a . . . . .       | Na-pin.                   | Sell . . . . . vt . . . . .       | Wi-yo-pe-ya              |
| Saw . . . . . of-see . . . . .     | Wan-ya-ka.                | Sense . . . . . n . . . . .       | Ta-wa-cin.               |
| Saw . . . . . n . . . . .          | Bak-xa.                   | Sentinel . . . . . n . . . . .    | A-ki-ci-tan-<br>a-jin.   |
| Say . . . . . vt . . . . .         | E-ya.                     | September . . . . . n . . . . .   | Wi-i-nap-cin-<br>wan-ka. |
| Saying . . . . . n . . . . .       | Wo-e-ya.                  | Sergcant . . . . . n . . . . .    | A-ki-ci-ta.              |
| Scab . . . . . n . . . . .         | Ha-nah-pi.                | Serpent . . . . . n . . . . .     | Wam-dux-ka               |
| Scald . . . . . vt . . . . .       | Mi-ni-ka-ta-<br>gu.       | Serviceable . . . . . a . . . . . | Un-pi-waxte.             |
| Sealp . . . . . n . . . . .        | Wi-eapa.                  | Settlement . . . . . n . . . . .  | I-yu-tan-ka-<br>pi.      |
| Sear . . . . . n . . . . .         | Os-naze.                  | Sever . . . . . vt . . . . .      | Yu-kin-u-<br>kan.        |
| Scarcely . . . . . adv . . . . .   | Ki-tan-na.                | Several . . . . . a . . . . .     | Wan-jik-ji.              |
| Scare . . . . . vt . . . . .       | Yu-xin-ye-ya              | Sow . . . . . vt . . . . .        | Wa-ka-ge-ge.             |
| Scarlet . . . . . a . . . . .      | Du-ta.                    | Sex . . . . . n . . . . .         | Wi-ea-qa-ix-<br>win-yan. |
| Scattered . . . . . a . . . . .    | I-cite-han.               | Shackle . . . . . vt . . . . .    | Pah-ta.                  |
| School . . . . . n . . . . .       | Wo-wa-pi-<br>ya-wa-pi.    | Shade . . . . . n . . . . .       | O-han-zi.                |
| Scientific . . . . . a . . . . .   | Wa-yu-pi-ka.              | Shadow . . . . . n . . . . .      | O-han-zi.                |
| Scissors . . . . . n . . . . .     | I-yux-da.                 | Shady . . . . . a . . . . .       | O-han-zi.                |
| Scold . . . . . vt . . . . .       | I-ka-pa.                  | Shaggy . . . . . a . . . . .      | Hin-hanx-ka.             |
| Scorch . . . . . vt . . . . .      | Gu-ya.                    | Shake . . . . . vt . . . . .      | Can-can.                 |
|                                    |                           | Shale . . . . . n . . . . .       | In-yano-ca-jc.           |
|                                    |                           | Shallow . . . . . a . . . . .     | Ka-ze-dan.               |



|                         |             |               |                        |                        |                      |
|-------------------------|-------------|---------------|------------------------|------------------------|----------------------|
| Sham. . . . .           | n. . . . .  | Woh-na-ye.    | Sideways. . . . .      | adv. . . . .           | Hda-kin-yan.         |
| Shame. . . . .          | n. . . . .  | Wo-wix-ti-ca. | Siege. . . . .         | n. . . . .             | A-nap-ta-pi.         |
| Shank. . . . .          | n. . . . .  | Hun-do.       | Sight. . . . .         | n. . . . .             | Wa-wan-yaké          |
| Shanty. . . . .         | n. . . . .  | Ti-pi-dan.    | Sign. . . . .          | n. . . . .             | Wo-wa-pi-to-         |
| Shape. . . . .          | n. . . . .  | I-to-ki-ca.   |                        | ki-ca.                 |                      |
| Share. . . . .          | n. . . . .  | Wo-pam-ni.    | Sign. . . . .          | vt. . . . .            | Wa-pi-tog-           |
| Sharp. . . . .          | a. . . . .  | Pes-to.       |                        | ton.                   |                      |
| Shawl. . . . .          | n. . . . .  | I-teak-ah-pi- | Signal. . . . .        | n. . . . .             | Wo-wak-ta.           |
|                         | xi-na.      |               | Signature. . . . .     | n. . . . .             | Ca-ji-o-wa.          |
| She. . . . .            | her.        | Win-yan.      | Silent. . . . .        | a. . . . .             | I-ni-na-un.          |
| Shear. . . . .          | vt. . . . . | Yux-da.       | Silken. . . . .        | a. . . . .             | Pan-pa-na.           |
| Sheep. . . . .          | n. . . . .  | Tan-in-cax-   | Silver. . . . .        | a. . . . .             | Ma-za-ska.           |
|                         | ka.         |               | Sin. . . . .           | n. . . . .             | Wo-ah-ta-ni.         |
| Sheet. . . . .          | n. . . . .  | O-win-ja-a-   | Sinew. . . . .         | n. . . . .             | Ta-kan.              |
|                         | kan-pe-ska. |               | Sing. . . . .          | vi. . . . .            | Do-wan.              |
| Shell. . . . .          | n. . . . .  | Ila.          | Singer. . . . .        | n. . . . .             | Do-wan-sa.           |
| Shelter. . . . .        | n. . . . .  | On-a-pa-pi.   | Singe. . . . .         | vt. . . . .            | Gu.                  |
| Shield. . . . .         | n. . . . .  | Wa-ha-can-    | Single. . . . .        | a. . . . .             | Wan-ji-dan-          |
|                         | ka.         |               |                        | ix-na-na.              |                      |
| Shin. . . . .           | n. . . . .  | Hun-do.       | Single. . . . .        | vt. . . . .            | Kah-ni-ga.           |
| Shine. . . . .          | vi. . . . . | I-yo-yan-pa.  | Sink. . . . .          | vi. . . . .            | Kun-i-ya-ya.         |
| Ship. . . . .           | n. . . . .  | Wi-ta-wa-ta.  | Sip. . . . .           | vt. . . . .            | Yat-kan.             |
| Shirt. . . . .          | n. . . . .  | Wi-ca-ux-pi.  | Sir. . . . .           | n. . . . .             | Wi-cax-ta.           |
| Shiver. . . . .         | vi. . . . . | Can-can.      | Sire. . . . .          | n. . . . .             | Hun-ka.              |
| Shock. . . . .          | n. . . . .  | Ni-na-a-pa-   | Sister. . . . .        | n. . . . .             | Tank-xi.             |
|                         | pi.         |               | Sister-in-law. . . . . | n. . . . .             | Tan-ka-kin.          |
| Shoe. . . . .           | n. . . . .  | Can-han-pa.   | Sit. . . . .           | vi. . . . .            | I-yo-tan-ka.         |
| Shook. . . . .          | vt. . . . . | Yu-can-can.   | Sitting. . . . .       | n. . . . .             | I-yo-ton-ka.         |
| Shoot. . . . .          | n. . . . .  | Can-i-ca-ga.  | Sitting-bull. . . . .  |                        | Sioux-chief. . . . . |
| Shore. . . . .          | n. . . . .  | Ilu-ta.       |                        | Ta-tan-ka-I-yo-ton-ka. |                      |
| Short. . . . .          | a. . . . .  | Pte-ce-dan.   | Size. . . . .          | n. . . . .             | Tin-sko-ki-          |
| Shot. . . . .           | n. . . . .  | Suk-jan-na.   |                        | ka.                    |                      |
| Shoulder. . . . .       | n. . . . .  | Hi-yete.      | Skate. . . . .         | vi. . . . .            | O-ka-zi-ki.          |
| Shoulder-strap. . . . . | n. . . . .  | Hi-yete-ma-   | Skeleton. . . . .      | n. . . . .             | Hu-hu.               |
|                         | za.         |               | Skeptic. . . . .       | n. . . . .             | Wi-ca-da-xni         |
| Shout. . . . .          | vi. . . . . | I-ya-xa.      | Sketch. . . . .        | n. . . . .             | O-ka-ja-pi.          |
| Show. . . . .           | n. . . . .  | Wo-wan-yak.   | Skiff. . . . .         | n. . . . .             | Wa-ta.               |
| Show. . . . .           | vt. . . . . | Pa-zo.        | Skill. . . . .         | n. . . . .             | Wa-yu-pi-ka.         |
| Showy. . . . .          | a. . . . .  | Wi-tan-tan.   | Skillful. . . . .      | a. . . . .             | Wa-yu-pi-ka.         |
| Shriek. . . . .         | vt. . . . . | Te-bo-wa-ya.  | Skin. . . . .          | n. . . . .             | Ha.                  |
| Shrill. . . . .         | a. . . . .  | Ho-pin-za.    | Skin. . . . .          | vt. . . . .            | Yu-za-ha.            |
| Shut. . . . .           | vt. . . . . | E-ced-i-cu.   | Skip. . . . .          | vi. . . . .            | Ip-si-ca.            |
| Shy. . . . .            | a. . . . .  | Wa-togh-da.   | Skirmish. . . . .      | n. . . . .             | Ki-ci-sa-pi          |
| Sick. . . . .           | a. . . . .  | Wa-ya-ya-     | Skirt. . . . .         | n. . . . .             | Sank-san-ni-         |
|                         | zan-ka.     |               |                        | ca.                    |                      |
| Sickle. . . . .         | n. . . . .  | I-san-xko-pa. | Skull. . . . .         | n. . . . .             | Pa-hu-hu.            |
| Sickly. . . . .         | a. . . . .  | Wa-ya-ya-     | Skunk. . . . .         | n. . . . .             | Man-ka.              |
|                         | zan-pa-sa.  |               | Sky. . . . .           | n. . . . .             | Mah-pi-ya.           |
| Sickness. . . . .       | n. . . . .  | Wo-ya-zan.    | Slam. . . . .          | vt. . . . .            | Ni-na-i-ya-pa        |
| Side. . . . .           | n. . . . .  | Gu-wi.        | Slap. . . . .          | vt. . . . .            | Nape-mdas-           |
| Side-hill. . . . .      | n. . . . .  | Hun-ap-tan.   |                        | ka-a-pa.               |                      |

|                                |                  |                                  |                   |
|--------------------------------|------------------|----------------------------------|-------------------|
| Slash . . . . .vi . . . . .    | O-ta-a-pa.       | Sneaking . . . . .a . . . . .    | Wa-hte-xni.       |
| Slate . . . . .n . . . . .     | In-yan-sa-pa.    | Sneeze . . . . .vi . . . . .     | Pxa.              |
| Slaughter . . . . .n . . . . . | Wi-cak-ta-pi.    | Snipe . . . . .n . . . . .       | Pa-sux-ko-pa      |
| Slavery . . . . .n . . . . .   | Wa-ya-ka-un-pi.  | Snore . . . . .vi . . . . .      | Go-pa.            |
| Sleep . . . . .vi . . . . .    | Ix-ti-ma.        | Snort . . . . .vi . . . . .      | Po-gan.           |
| Sleet . . . . .n . . . . .     | Wa-he-ca.        | Snot . . . . .n . . . . .        | Pahdt.            |
| Slender . . . . .a . . . . .   | Cix-ti-na.       | Snout . . . . .n . . . . .       | Pute.             |
| Slept . . . . .vi . . . . .    | Ix-ti-ma.        | Snow . . . . .n . . . . .        | Wa.               |
| Slice . . . . .n . . . . .     | O-bax-pe.        | Snowbird . . . . .n . . . . .    | Wa-ka-san-san-na. |
| Slick . . . . .a . . . . .     | Xdu-xdu.         | Snow-drift . . . . .n . . . . .  | Wa-gon.           |
| Sling . . . . .n . . . . .     | I-yuh-mun.       | Snow-shoe . . . . .n . . . . .   | Pse.              |
| Sling . . . . .vt . . . . .    | Ka-ho-i-yi-ya.   | Snuff . . . . .vt . . . . .      | Po-jan-jan.       |
| Slip . . . . .vi . . . . .     | Nax-du-ta.       | Snug . . . . .a . . . . .        | A-yu-co.          |
| Slippery . . . . .a . . . . .  | Xdu-xdu-ta.      | Soak . . . . .Xpan-yan.          |                   |
| Sliver . . . . .n . . . . .    | Can-onx-pa.      | Soap . . . . .n . . . . .        | Wi-pa-ja-ja.      |
| Slop . . . . .n . . . . .      | Mi-ni-xi-ca.     | Sober . . . . .a . . . . .       | Cam-de-za.        |
| Slope . . . . .n . . . . .     | Hun-nap-tan      | Social . . . . .a . . . . .      | Tu-we-ki-ci-      |
| Slough . . . . .n . . . . .    | Wi-wi.           | Sod . . . . .n . . . . .         | Pe-ji. [ca.       |
| Slow . . . . .a . . . . .      | Han-hi.          | Soda . . . . .n . . . . .        | A-gu-ya-pi.       |
| Slug . . . . .n . . . . .      | Ma-za-su.        | Soft . . . . .a . . . . .        | Pan-pan-na.       |
| Slumber . . . . .vi . . . . .  | Ix-ti-ma.        | Soldier . . . . .n . . . . .     | A-ki-ci-ta.       |
| Slush . . . . .n . . . . .     | Co-co.           | Sole . . . . .n . . . . .        | Si-cu.            |
| Slut . . . . .n . . . . .      | Xun-ka-wi-ye     | Sole . . . . .a . . . . .        | Ix-na-na.         |
| Smack . . . . .vt . . . . .    | Yas-ka-pa.       | Solid . . . . .a . . . . .       | Su-ta             |
| Small-pox . . . . .n . . . . . | Ite-hde-hdo-ka.  | Solitary . . . . .a . . . . .    | Ma-kos-kan.       |
| Smart . . . . .a . . . . .     | Pe.              | Some . . . . .a . . . . .        | Tu-we.            |
| Smear . . . . .vt . . . . .    | A-kas-ta-ka.     | Some-body . . . . .n . . . . .   | Tu-we.            |
| Smell . . . . .vt . . . . .    | Om-na.           | Something . . . . .Tu-we-wan-ji. |                   |
| Smile . . . . .vi . . . . .    | I-ha.            | Sometimes . . . . .adv . . . . . | Tuk-tu-we.        |
| Smite . . . . .vt . . . . .    | A-pa.            | Somewhere . . . . .adv . . . . . | Tuk-ten-tu-we.    |
| Smoke . . . . .n . . . . .     | Xo-ta.           | Son . . . . .n . . . . .         | Cin-hint-ku.      |
| Smoking . . . . .to smoke.     | Can-nun-pa.      | Song . . . . .n . . . . .        | Do-wan.           |
| Smoker . . . . .n . . . . .    | Can-nun-pa-sa.   | Songster . . . . .n . . . . .    | Do-wa-na.         |
| Smoky . . . . .a . . . . .     | Xu-ta-ju.        | Son-in-law . . . . .n . . . . .  | Ta-kox-ku.        |
| Smolder . . . . .vt . . . . .  | I-zi-ta.         | Soon . . . . .adv . . . . .      | E-ca-dan.         |
| Smother . . . . .vt . . . . .  | Yu-ni-ya-xni     | Sore . . . . .a . . . . .        | Ya-zan.           |
| Smudge . . . . .n . . . . .    | Xu-ta.           | Sorrel . . . . .a . . . . .      | Hin-zi.           |
| Smutty . . . . .a . . . . .    | Sa-pa.           | Sorrow . . . . .n . . . . .      | Wo-i-yo-ki-xi-ca. |
| Snag . . . . .n . . . . .      | Can-mi-ni-ca-jo. | Soul . . . . .n . . . . .        | Wi-ca-na-gi.      |
| Snake . . . . .n . . . . .     | Wam-dux-ka       | Sound . . . . .n . . . . .       | Ho.               |
| Snap . . . . .vt . . . . .     | Na-po-pa.        | Sound . . . . .a . . . . .       | Za-ni.            |
| Snare . . . . .n . . . . .     | Wih-mu-ki.       | Soup . . . . .n . . . . .        | Wa-han-pi.        |
| Snarl . . . . .n . . . . .     | I-yu-wi.         | Sour . . . . .a . . . . .        | Xkum-na.          |
| Snatch . . . . .vt . . . . .   | O-han-ko-ya-cu.  | South . . . . .n . . . . .       | O-kah.            |
|                                |                  | Sow . . . . .n . . . . .         | Ku-kuxe-wi-ye.    |

|                                |                            |                                 |                           |
|--------------------------------|----------------------------|---------------------------------|---------------------------|
| Spade . . . . . n . . . .      | Ma-zam-dax-ka.             | Station . . . . . n . . . .     | Oi-na-jin-ta.             |
| Span . . . . . n . . . .       | Na-pa-pax-de-ca-pi.        | Stationary . . . . . a . . . .  | O-wan-ji-yan-ka.          |
| Spark . . . . . n . . . .      | Pi-xot-ja.                 | Statue . . . . . n . . . .      | Wi-cax-a-tan-can-kaga-pi. |
| Sparrow . . . . . n . . . .    | Zit-ka-dan.                | Statute . . . . . n . . . .     | Woope.                    |
| Speaker . . . . . n . . . .    | Ic-cin.                    | Stay . . . . . vi . . . .       | O-wan-ji-yan-ko.          |
| Spear . . . . . vt . . . .     | Ca-pa.                     | Steady . . . . . a . . . .      | Tin-za.                   |
| Spectacles . . . . . n . . . . | Ix-ta-ma-za.               | Steak . . . . . n . . . .       | Co-ni-ca.                 |
| Speech . . . . . n . . . .     | Ia-pa.                     | Steal . . . . . vt . . . .      | Man-on.                   |
| Speedy . . . . . a . . . .     | O-han-ko.                  | Stealth . . . . . n . . . .     | Nah-man-na.               |
| Spider . . . . . n . . . .     | Unk-to-mi.                 | Steam . . . . . vi . . . .      | Po-ya.                    |
| Spill . . . . . n . . . .      | Pap-son.                   | Steam-boat . . . . . n . . . .  | Pe-ta-wa-ta.              |
| Spine . . . . . n . . . .      | Can-ka-hu.                 | Steed . . . . . n . . . .       | Xunk-tan-ka.              |
| Sprig . . . . . n . . . .      | Can-ink-pa.                | Steel-trap . . . . . n . . . .  | Ma-zah-ta-ki-ya-pi.       |
| Spring . . . . . n . . . .     | Mi-ni-o-wi.                | Steep . . . . . a . . . .       | Ma-ya.                    |
| Spry . . . . . a . . . .       | O-han-ka.                  | Steer . . . . . n . . . .       | Ta-tan-ka-dan.            |
| Spur . . . . . n . . . .       | Ma-zi-na-ji-pi.            | Stench . . . . . n . . . .      | Ki-can-na.                |
| Spy . . . . . n . . . .        | Nah-ma-na-i-wan-yag-xi-pi. | Step . . . . . n . . . .        | Ca-e-di-pi-wan-ji.        |
| Squash . . . . . n . . . .     | Wam-un.                    | Step-mother . . . . . n . . . . | Ihun-ku-ca-e-di-pi.       |
| Squat . . . . . vi . . . .     | Pus-ta-ka.                 | Step-son . . . . . n . . . .    | Cin-hint-ku-ca-e-di-pi.   |
| Squaw . . . . . n . . . .      | Win-e-hin-ca-Sioux.        | Stew . . . . . vt . . . .       | O-han.                    |
| Squeal . . . . . vi . . . .    | Ho-ton.                    | Stick . . . . . n . . . .       | Can.                      |
| Squeeze . . . . . vt . . . .   | Ni-na-yu-za.               | Stick . . . . . vt . . . .      | Ka-pa.                    |
| Squirrel . . . . . n . . . .   | Zi-ca.                     | Sticky . . . . . a . . . .      | O-ka-pa.                  |
| Squirt . . . . . vt . . . .    | Mi-ni-bos-di.              | Stiff . . . . . a . . . .       | Pa-tin.                   |
| Stab . . . . . vt . . . .      | Ca-pa.                     | Still . . . . . a . . . .       | O-wa-ji.                  |
| Staff . . . . . n . . . .      | Wa-pa-ha.                  | Sting . . . . . vi . . . .      | Pa-ji-pa.                 |
| Stag . . . . . n . . . .       | Tam-do-ka.                 | Stink . . . . . vt . . . .      | Xi-cam-na.                |
| Stage . . . . . n . . . .      | Wo-wa-pi-tok-xu.           | Stir . . . . . n . . . .        | O-wo-du-ta-ton.           |
| Stake . . . . . n . . . .      | Can-pax-da-ta.             | Stir . . . . . n . . . .        | O-wo-du-ta-ton.           |
| Stallion . . . . . n . . . .   | Xung-mdo-ka.               | Stirrup . . . . . n . . . .     | Xi-na-tan.                |
| Stampede . . . . . n . . . .   | Na-ji-ca-pi.               | Stitch . . . . . n . . . .      | I-pa-si-sa.               |
| Stand . . . . . n . . . .      | Wah-na-wo-ta-pi.           | Stock . . . . . n . . . .       | Tan-can-wo-yu-ha.         |
| Star . . . . . n . . . .       | Wi-can-h-pi.               | Stockade . . . . . n . . . .    | Can-kax-ki.               |
| Starry . . . . . a . . . .     | Wi-can-h-pi-e-ta.          | Stole . . . . . imp. of steal.  | Man-on.                   |
| Start . . . . . vi . . . .     | I-ya-ye.                   | Stomach . . . . . n . . . .     | Ni-ge.                    |
| Startle . . . . . vi . . . .   | Yu-xin-ye-ya.              | Stone . . . . . n . . . .       | In-yan.                   |
| Starve . . . . . vt . . . .    | A-ki-han.                  | Stone-wall . . . . . n . . . .  | In-yan-con-kaxke.         |
| Starvation . . . . . n . . . . | Wi-a-ki-han.               | Stony . . . . . a . . . .       | In-yan-o-ta.              |
| State . . . . . n . . . .      | Ma-koce-o-bax-pi.          | Stood . . . . . vi . . . .      | Na-jin.                   |



Stoop.....vi....Pa-tu-ja.  
 Stop.....vi....In-a-jin.  
 Store.....n....Ma-zo-pi-ye.  
 Storm.....n....I-cam-na.  
 Story.....n....Wo-ya-ka-pi.  
 Story-teller...n....Wo-ya-ke-sa.  
 Stout.....a....Wa-xa-ka.  
 Stove.....n....Ma-za-o-ce-ti  
 Straddle.....vt....Ak-am-da-  
                   ja.  
 Straight.....a....O-wo-tan-na.  
 Straighten....vt....Yu-o-wo-tan-  
                   na.  
 Strain.....vt....Xag-i-ci-ya  
 Strand.....n....Hu-ta.  
 Strange.....a....To-ki-ca.  
 Stranger.....n....O-yate-to-ki-  
                   ca.  
 Strangle.....vt....On-i-ya-xni-  
                   yan.  
 Strap.....n....I-kan.  
 Stratagem....n....Wo-wa-yu-  
                   pi-ka.  
 Straw-berry...n....Wa-jux-ti-ca.  
 Stray.....vi....Nu-ni.  
 Streak.....n....I-ca-go-pi-se.  
 Streak.....vt....Ca-go.  
 Stream.....n....Wak-pa.  
 Stream.....vi....Ka-du-sa.  
 Street.....n....O-ton-we-  
                   can-ku.  
 Strength.....n....Wo-wa-xake.  
 Strengthen...vt....Yu-wa-xaka.  
 Stretch.....n....O-ha.  
 Stretch.....vt....Yu-zi-ka.  
 Strew.....vt....Xa-da-da-eh-  
                   pe-ya.  
 Stricken.....pp....A-pa-pi.  
 Strict.....a....Tin-sa-ya.  
 Strife.....n....Wo-a-kin-ica  
 Strike.....vt....A-pa.  
 String.....n....I-kan.  
 Strip.....vt....Yux-do-ka.  
 Strip.....n....Onx-pa-han-  
                   ska.  
 Stroke.....n....O-ape.  
 Stroll.....vi....O-mani.  
 Stronghold...n....Con-kax-ka.  
 Struck...of strike...A-pa.  
 Structure....n....O-ka-ge.

Struggle.....vi....Wo-hi-ti-ya-  
                   xkan.  
 Stub.....n....Can-pak-sa.  
 Stubborn....a....Wa-cin-tan-  
                   ka.  
 Stuck...imp. of stick...As-ka-pa.  
 Stud.....n....Xung-ndo-  
                   ka.  
 Study.....vi....A-wa-cin.  
 Stuff.....vt....Pa-o-tin-za.  
 Stumble.....vi....Nax-na.  
 Stump.....n....Can-pak-sa.  
 Stun.....vt....Tan-sag-ti-  
                   ya.  
 Stung...imp. sting...Ya-ji-pa.  
 Stunt.....vt....Ka-cis-ti-na.  
 Style.....n....O-han.  
 Style.....vt....Ca-gi-ya-ta.  
 Sub.....prefix...I-hu-ku-ya.  
 Subdue.....vt....Kte-dan.  
 Subject.....vt....Kun-un-kin.  
 Subjugate....vt....Ku-ya-eh-na-  
                   ka.  
 Submission...n....I-yo-win-ki-  
                   ya-pi.  
 Subordinate...a....Ku-ya-un.  
 Substantiate.vt....Yu-wi-ca-ka.  
 Succeed.....vt....Ox-tan-yan-  
                   ka.  
 Success.....n....O-hi-ya-pi.  
 Suck.....vt....Ya-zo-ka.  
 Sudden.....a....O-han-ko.  
 Suffer.....vt....I-yo-win-ki-  
                   ya.  
 Suffocate....vt....On-i-yax-ni-  
                   kte.  
 Sugar.....n....Can-han-pi.  
 Sugar-cane...n....Can-han-pi-  
                   hu.  
 Suicide.....n....I-ci-kte-pi.  
 Suit.....n....O-hi-wan-ji.  
 Suitor.....n....Da-kin.  
 Sum.....n....Yu-wi-ta-ya-  
                   pi.  
 Summer.....n....Mdo-ke-tu.  
 Summit.....n....I-pa.  
 Sun.....n....Wi.  
 Sun-beam...n....Wi-i-yo-jan-  
                   jan.  
 Sunday.....n....An-pi-tu-wa-  
                   kan.

Sun-dog.....n.....Wi-a-ci-i-ci-ti.  
 Sundown.....n.....Wi-i-ya-ya.  
 Sunflower.....n.....Can-hdo-hu.  
 Sung...imp. of sing...Do-wan.  
 Sunk...imp. of sink...Kun-ya.  
 Sunny.....a.....Wi-i-yo-ka-ta.  
 Sunrise.....n.....Wi-hin-a-pa.  
 Sunset.....n.....Wi-i-ya-ya.  
 Sunshine.....n.....Wi-i-ye-jan-jan.  
 Superior.....a.....Wan-kun-un.  
 Surface.....n.....A-ka-pa-tan-han.  
 Surgeon.....n.....Pe-ji-hu-ta-wi-cax-ta.  
 Surly.....a.....O-cin-xi-ca.  
 Surprise.....vt.....Ih-nu-han-ya.  
 Surrender.....vt.....Wa-ya-ka-qu.  
 Surround.....vt.....Ach-du-te-ya.  
 Survey.....vt.....Ma-koce-i-yu-ta.  
 Surveyor.....n.....Ma-koce-i-yute.  
 Survive.....vt.....San-pa-ni.  
 Suspect.....vt.....Wak-ta-un.  
 Sutler.....n.....Wo-pe-ton.  
 Swallow.....vt.....Nap-ca.  
 Swallow.....n.....I-cap-xin-pxin-ca-dan.  
 Swamp.....n.....Wi-wi.  
 Swan.....n.....Ma-ga-tan-ka.  
 Sway.....vt.....Yuk-tan-yan.  
 Sweet.....a.....Sku-ya.  
 Sweet-heart...n.....Can-te-sku-ya.  
 Sweetmeat...n.....Wo-yute-sku-ya.  
 Swell.....vi.....Po.  
 Swelling.....n.....Ka-po.  
 Swift.....a.....Du-za-han.  
 Swill.....n.....Mi-ni-xi-ca.  
 Swim.....vi.....Ni-wan.  
 Swing.....vi.....Ka-oze-ze.  
 Sword.....n.....Ma-za-sag-yi.  
 Symbol.....n.....Wi-ya-cin-pi.  
 Symptom.....n.....Wa-pi-to-ke-ca.

Syrup.....n.....Can-han-pi-tik-tica.  
 T.  
 Table.....n.....Wah-na-wo-ta-pi.  
 Tactics.....n.....On-ci-ta-pi.  
 Taffy.....n.....Can-han-pi.  
 Tail.....n.....Cin-te.  
 Take.....vt.....I-cu.  
 Tale.....n.....Wo-ya-ka-pi.  
 Talk.....vi.....Woh-da-ka.  
 Tall.....a.....Bos-da-ta-han-ska.  
 Tallow.....n.....Was-na.  
 Tame.....a.....Wan-na-yan-pi.  
 Tangle.....vt.....I-ci-yu-wi.  
 Tan.....vt.....Kpan-yan.  
 Tap.....vt.....A-pa-pa.  
 Tar.....n.....Wa-zi-can-xin.  
 Tart.....a.....Sku-ya.  
 Tassel.....n.....It-ka-se-ca.  
 Taste.....n.....Oi-yute.  
 Tawny.....a.....Zi-yak-en.  
 Tea.....n.....Wah-pe-pe-ji-hu-ta.  
 Teacher.....n.....Wa-ons-pe-ki-ya.  
 Teacup.....n.....Wah-pe-i-ya-tko.  
 Teal.....n.....Xi-ya-ka.  
 Team.....n.....Wa-yux-do-he-ki-ya-pi.  
 Teamster.....n.....Wi-ca-kah-a-pi.  
 Tear.....n.....Is-tam-ni-han-pi.  
 Tear.....vt.....Yu-hde-ca.  
 Teaspoon.....n.....Ma-za-tu-ki-ha-dan.  
 Test.....n.....A-ze-pink-pa.  
 Tedious.....a.....O-te-han-ka.  
 Teeth.....n.....Hi.  
 Teething.....n.....Hi-u-ya.  
 Telegraph.....n.....Wa-kan-hdi-on-wo-wa-pi-a-ya-pi.  
 Telescope.....n.....Ma-zi-wan-yaki.  
 Tell.....v.....O-ki-ya-ka.

|                                 |                    |                                 |                      |
|---------------------------------|--------------------|---------------------------------|----------------------|
| Temper . . . . . n . . . . .    | Ta-wa-cin.         | Thief . . . . . n . . . . .     | Wa-man-on-sa.        |
| Tempest . . . . . n . . . . .   | Ki-han-xi-ca.      | Thigh . . . . . n . . . . .     | Ce-ca.               |
| Temple . . . . . n . . . . .    | Ti-pi-wa-kan.      | Thimble . . . . . n . . . . .   | Na-pax-tan.          |
| Tempt . . . . . vt . . . . .    | I-yu-tan-yan.      | Thin . . . . . a . . . . .      | Zib-zip-e-dan.       |
| Temptation . . n . . . . .      | Wa-wi-yu-tan-yan.  | Thin . . . . . adv . . . . .    | To-na-na.            |
| Ten . . . . . a . . . . .       | Wik-cem-na.        | Think . . . . . vi . . . . .    | Awa-cin.             |
| Tender . . . . . a . . . . .    | Wan-ka-dan.        | Thirst . . . . . n . . . . .    | I-wi-ca-pu-          |
| Tenderloin . . n . . . . .      | Nap-co.            | This . . . . . pro . . . . .    | De. [za.             |
| Tenderly . . . . adv . . . . .  | I-wax-ti-dan.      | Thistle . . . . . n . . . . .   | To-ka-hu.            |
| Tendon . . . . . n . . . . .    | Kan.               | Thorn . . . . . n . . . . .     | Wa-pe-pe-ka.         |
| Tenor . . . . . n . . . . .     | To-kan-ka-pi       | Thorough . . . a . . . . .      | Tan-yan-yux-         |
| Tent . . . . . n . . . . .      | Wa-ki-ya.          | Those . . . . . pro . . . . .   | He-na. [tan.         |
| Terrace . . . . . n . . . . .   | Ma-ga-en-a-kake.   | Thought . . . . n . . . . .     | Wo-a-wa-cin.         |
| Terrible . . . . a . . . . .    | Woi-ten-pe.        | Thoughtful . . a . . . . .      | A-wa-cin-sa.         |
| Terrify . . . . . vt . . . . .  | Yu-xin-yi-ya       | Thoughtless . a . . . . .       | A-wa-cin-xni.        |
| Territory . . . n . . . . .     | Ma-kece.           | Thousand . . . a . . . . .      | Kek-to-pan-win-gi.   |
| Terror . . . . . n . . . . .    | Wo-yu-xin-ye.      | Thrash . . . . . vt . . . . .   | Ka-pa-pa.            |
| Test . . . . . vt . . . . .     | I-yu-ta.           | Thread . . . . . vt . . . . .   | Ha-hon-ta.           |
| Testament . . . n . . . . .     | Wo-wa-pi-wa-kan.   | Threaten . . . vt . . . . .     | Wa-ke-kipe-ki-ca-ga. |
| Testicle . . . . n . . . . .    | It-ka.             | Three . . . . . a . . . . .     | Yam-ni.              |
| Testify . . . . . vi . . . . .  | Ya-o-tan-in.       | Thrive . . . . . vi . . . . .   | Tan-ka-a-ya.         |
| Testimony . . . n . . . . .     | Wo-ya-ka-pi.       | Throat . . . . . n . . . . .    | Aux.                 |
| Thank . . . . . vt . . . . .    | Pi-da.             | Throb . . . . . vi . . . . .    | A-pa-pa.             |
| Thankful . . . . a . . . . .    | Wo-pi-da.          | Throng . . . . . n . . . . .    | Wi-ca-ta.            |
| That . . . . . pron . . . . .   | He.                | Through . . . . . adv . . . . . | I-hun-ni-yan.        |
| Thatch . . . . . vt . . . . .   | Wa-to-on-a-kah-pi. | Throw . . . . . vt . . . . .    | Ka-hoi-ye-ya.        |
| Thaw . . . . . vi . . . . .     | Xku-ta.            | Thrush . . . . . n . . . . .    | Wa-gic-gi.           |
| The . . . . . art . . . . .     | Kin.               | Thrust . . . . . vt . . . . .   | Pa-tan-i-ye-ya.      |
| Theater . . . . . n . . . . .   | Wo-wan-yake-ti-pi. | Thumb . . . . . n . . . . .     | Nape-hun-ka.         |
| Theft . . . . . n . . . . .     | Man-on.            | Thunder . . . . n . . . . .     | Wa-kin-yan-ho-ton.   |
| Their . . . . . pron . . . . .  | Ta-wa-pi.          | Thunder-bolt . n . . . . .      | Wa-kin-yan.          |
| Them . . . . . pron . . . . .   | Hi-na.             | Thursday . . . n . . . . .      | An-pe-tu-i-zap-tan.  |
| Then . . . . . adv . . . . .    | He-on.             | Thus . . . . . adv . . . . .    | He-cin.              |
| Theory . . . . . n . . . . .    | Wo-wi-yuk-can.     | Tick . . . . . insect . . . . . | Wa-te-o-wan-ji.      |
| There . . . . . adv . . . . .   | Hen.               | Tick . . . . . noise . . . . .  | Ka-ko-ko-ka.         |
| Thereabouts . . adv . . . . .   | Hen-tuk-ten.       | Tickle . . . . . vi . . . . .   | Yu-xin-xin.          |
| Thereafter . . . adv . . . . .  | I-yo-ha-kam.       | Tide . . . . . n . . . . .      | Mi-ni-tan.           |
| Therefore . . . . adv . . . . . | Heon.              | Tidings . . . . . n . . . . .   | Wo-tan-in.           |
| Thereupon . . . adv . . . . .   | He-han.            | Tidy . . . . . a . . . . .      | Wa-yu-co.            |
| These . . . . . pro . . . . .   | De-na.             | Tie . . . . . vt . . . . .      | I-ya-kax-ka.         |
| They . . . . . pro . . . . .    | He-na.             | Tier . . . . . n . . . . .      | O-can-ku-ye-ton.     |
| Thick . . . . . a . . . . .     | O-ta.              |                                 |                      |
| Thicket . . . . . n . . . . .   | Ta-xko-ju.         |                                 |                      |



|                              |                      |                            |                      |
|------------------------------|----------------------|----------------------------|----------------------|
| Tiger . . . . . n . . .      | In-mu-tan-ka.        | Topography. . . n . . .    | Ma-koe-e-o-ya-ka-pi. |
| Tight . . . . . a . . .      | O-tin-za.            | Torch . . . . . n . . .    | Pi-ti-jan-jan.       |
| Timber . . . . . n . . .     | Can.                 | Tornado . . . n . . .      | Tate-i-yum-ni.       |
| Time . . . . . n . . .       | To-han-tu.           | Torrent . . . . n . . .    | Mi-ni-ca-du.         |
| Tin . . . . . n . . .        | Ci-ga-ska.           | Tortoise . . . . n . . .   | Ke-ya. [na.          |
| Tiny . . . . . a . . .       | Cis-ti-na.           | Torture . . . . vt . . .   | Ka-kix-ya.           |
| Tip . . . . . n . . .        | Ink-pa.              | Touch . . . . . vt . . .   | Yu-tan.              |
| Tiptoe . . . . . n . . .     | Si-pink-pa.          | Tough . . . . . a . . .    | Su-ta.               |
| Tip-top . . . . n . . .      | Wan-kan-i-han-ke.    | Tour . . . . . n . . .     | O-ci-man-ni.         |
| Tire . . . . . n . . .       | Ma-za-ean-hde-xka.   | Towards . . . . prep .     | Ek-ta-ki-ya.         |
| Tired . . . . . n . . .      | Mdo-ki-ta.           | Tower . . . . . n . . .    | Ti-pi-i-pasot-ka.    |
| Tiresome . . . . a . . .     | Mdo-ki-ta-ya.        | Town . . . . . n . . .     | O-ton-wi.            |
| Tissue . . . . . n . . .     | O-ka-zonte.          | Toy . . . . . n . . .      | On-ska-ta-pi.        |
| Title . . . . . n . . .      | O-ka-ji.             | Trace . . . . . n . . .    | O-yi.                |
| Toad . . . . . n . . .       | Na-ta-pe-ha.         | Track . . . . . n . . .    | O-yi.                |
| Toadstool . . . n . . .      | Can-nak-pa.          | Trade . . . . . n . . .    | Wo-pe-ton.           |
| Toast . . . . . vt . . .     | Ce-on-pa.            | Trader . . . . . n . . .   | Wo-pe-ton-pi.        |
| Tobacco . . . . n . . .      | Can-di.              | Tradition . . . n . . .    | E-han-na-o-ya-ka-pi. |
| To-day . . . . . n . . .     | Na-ka-ha.            | Traffic . . . . . vi . . . | Wo-pe-ton.           |
| Toe . . . . . n . . .        | Si-yu-ka-za.         | Tragedy . . . . n . . .    | Oi-yo-ki-xi-ea.      |
| Together . . . . adv .       | Wi-ta-ya.            | Tragic . . . . . a . . .   | Oi-yo-ki-xea.        |
| Token . . . . . n . . .      | On-ki-cik-xu-ya-pi.  | Trail . . . . . vt . . .   | Nas-to.              |
| Told . . . . . imp. of tell. | O-ya-ka.             | Trait . . . . . n . . .    | O-han-wan-ji.        |
| Tole . . . . . vt . . .      | I-yu-tan-yan-a-ya.   | Traitor . . . . . n . . .  | To-ka-o-ki-ya.       |
| Toll . . . . . n . . .       | Wo-ka-ju-ju.         | Trample . . . . vt . . .   | A-ma-ni.             |
| Tomahawk . . . n . . .       | Onx-pi-eanh-pi-dan.  | Transpire . . . vi . . .   | O-tan-in.            |
| Tomato . . . . . n . . .     | Ta-ku-xa-xa-wan.     | Transport . . . vt . . .   | Tok-xu.              |
| Tomb . . . . . n . . .       | Wi-eah-na-ka-pi.     | Trap . . . . . n . . .     | Ma-zah-ta-ki-ya-pi.  |
| Tombstone . . . n . . .      | In-yan-wo-kik-su-yi. | Trap . . . . . vt . . .    | Mun-ka.              |
| Tomboy . . . . . n . . .     | Wi-ea-ca-ki.         | Trapper . . . . n . . .    | Wa-mun-ka-xa.        |
| To-morrow . . . n . . .      | Hi-ya-ki-cin-han.    | Travel . . . . . vi . . .  | I-ci-ma-ni.          |
| Tone . . . . . n . . .       | O-do-wan.            | Traveler . . . . n . . .   | I-ci-ma-ni-un.       |
| Tongue . . . . . n . . .     | Ce-ji.               | Traverse . . . . vt . . .  | Op-ta-ya.            |
| To-night . . . . n . . .     | E-cin-ok-pa.         | Treachery . . . . n . . .  | Woh-na-ye.           |
| Too . . . . . adv .          | Na-kun. [za.         | Treatise . . . . . n . . . | Wo-wa-pi.            |
| Took . . . . . vt . . .      | I-eu.                | Treatment . . . n . . .    | O-ku-wa-pi.          |
| Toot . . . . . vi . . .      | Ilo-ton.             | Treaty . . . . . n . . .   | Wo-wa-pi.            |
| Tooth . . . . . n . . .      | Ili.                 | Tree . . . . . n . . .     | Can.                 |
| Toothache . . . n . . .      | Hi-ya-zan.           | Tremble . . . . . vt . . . | Can-can.             |
| Top . . . . . n . . .        | Ink-pa.              | Trench . . . . . n . . .   | Ma-ga-qa-pi.         |
|                              |                      | Trespass . . . . n . . .   | Wah-tan-i-pi.        |
|                              |                      | Trial . . . . . n . . .    | I-yu-ta-pi.          |
|                              |                      | Tribe . . . . . n . . .    | Wi-coun.             |

Tributary . . . . a . . . . Oo-ki-ye.  
 Tricky . . . . . a . . . . Wi-cah-na-ye-sa.  
 Trim . . . . . vt . . . . Yus-min.  
 Trinket . . . . . n . . . . Oin-pi.  
 Trip . . . . . n . . . . Oi-ci-ma-ni.  
 Triumph . . . . . n . . . . Woo-hi-ye.  
 Triumphant . . . . a . . . . Woo-hi-ye.  
 Trod . . . . . vi . . . . A-han.  
 Troop . . . . . n . . . . Wi-cax-ta-o-ta.  
 Trophy . . . . . n . . . . Wi-ca-pa-ha.  
 Trot . . . . . vi . . . . Na-cap-ca-pa.  
 Trouble . . . . . n . . . . Wo-ka-ki-ji.  
 Trousers . . . . . n . . . . On-ze-ge.  
 Trout . . . . . n . . . . Ho-wi-cax-ta-xni.  
 Truant . . . . . n . . . . I-na-ji-ca.  
 Truce . . . . . n . . . . Ki-ci-za-pi-a-yux-tan-pi.  
 True . . . . . a . . . . Wi-ca-ka.  
 Truly . . . . . adv . . . . A-wi-ca-ka.  
 Trumpet . . . . . n . . . . Ma-za-ya-ho-ton-pi.  
 Trunk . . . . . n . . . . Can-o-na-ka.  
 Trust . . . . . vt . . . . Wa-cin-yan.  
 Truth . . . . . n . . . . Wo-wi-cke.  
 Truthful . . . . . a . . . . Ie-wi-ca-ka.  
 Try . . . . . vt . . . . I-yu-ta.  
 Tub . . . . . n . . . . Ko-ka.  
 Tuesday . . . . . n . . . . An-pe-tu-i-yam-ni.  
 Tumor . . . . . n . . . . Ka-po.  
 Tumult . . . . . n . . . . O-wo-du-ta-ton.  
 Tune . . . . . n . . . . Ho.  
 Tunnel . . . . . n . . . . Oh-do-ka-ya-pi.  
 Turkey . . . . . n . . . . Zi-ca-tan-ka.  
 Turn . . . . . n . . . . Ix-na-ti.  
 Turnip . . . . . n . . . . Tip-si-na.  
 Turnout . . . . . n . . . . Wa-yu-tan-in.  
 Turtle . . . . . n . . . . Ke-ya.  
 Turtle-dove . . . . n . . . . Tin-wa-ke-ya.  
 Tusk . . . . . n . . . . Hin-ska.  
 Twelve . . . . . a . . . . A-ken-on-pa.  
 Twig . . . . . n . . . . Can-ink-pa.  
 Twilight . . . . . n . . . . Ki-tan-na-an-pa.  
 Twin . . . . . n . . . . Cek-pa.

Twine . . . . . vt . . . . Kah-mun.  
 Twist . . . . . vt . . . . Pah-mun.  
 Twitch . . . . . vt . . . . Na-ka.  
 Two . . . . . a . . . . Non-pa.  
 U.  
 Ugly . . . . . a . . . . O-wan-yag-xi-ca.  
 Ulcer . . . . . n . . . . Ton-ye.  
 Un- . . . . . pref . . . . Xni.  
 Unable . . . . . a . . . . O-ki-hi-xni.  
 Unanimous . . . . a . . . . Oun-wan-ji-dan.  
 Unawares . . . . . adv . . . . Ih-nu-han.  
 Unbecoming . . . . a . . . . I-yo-ki-pi.  
 Unbind . . . . . vt . . . . Yux-ka. [xni.  
 Unbounded . . . . a . . . . I-yu-te-pi-ca-xni.  
 Unbridle . . . . . vt . . . . I-yu-wi-yux-do-ka.  
 Unbutton . . . . . vt . . . . Yux-do-ka.  
 Unceasing . . . . . a . . . . A-yux-tan-xni.  
 Uncertain . . . . . a . . . . To-ke-tu-tan-in-xni.  
 Unchaste . . . . . a . . . . Ska-xni.  
 Uncle . . . . . n . . . . Dek-xi.  
 Unclean . . . . . a . . . . Sa-pa.  
 Uncomfortable . . . a . . . . Ki-ca-ya.  
 Uncommon . . . . . a . . . . Wan-ji-dan-he-ce-ce.  
 Unconcerned . . . . a . . . . A-wa-cin-xni.  
 Unconscious . . . . a . . . . Kik-su-ye-xni.  
 Uncork . . . . . vt . . . . Jan-jan-i-yux-do-ka.  
 Uncouple . . . . . vt . . . . Yu-kin-ukan.  
 Uncover . . . . . vt . . . . Yu-zam-ni.  
 Uncurl . . . . . vt . . . . Yuk-ca.  
 Under . . . . . prep . . . . Ih-u-ku-ya.  
 Underbrush . . . . n . . . . O-ta-hi.  
 Undo . . . . . vt . . . . Yu-ju-ju.  
 Undress . . . . . vt . . . . Ih-du-ju-ju.  
 Uneven . . . . . a . . . . Mda-ye-xni.  
 Unfair . . . . . a . . . . O-wo-tan-na-xni.  
 Unfaithful . . . . . a . . . . Wi-ca-ke-xni.  
 Unfasten . . . . . vt . . . . Yux-ka.  
 Unfold . . . . . vt . . . . Yu-gan.  
 Unfurl . . . . . vt . . . . Yu-zam-ni.

Unhappy.....a.....Cante-xi-ca.  
 Unharness.....vt.....I-kan-yux-  
     do-ka.  
 Unhealthy.....a.....Wa-ya-zan-  
     ke-sa.  
 Unhitch.....vt.....Yux-ka.  
 Uniform.....n.....He-yake-o-  
     wan-ji-dan.  
 Union.....n.....Yu-o-ko-wan-  
     ji-pi-dan.  
 Unite.....vt.....Yu-o-kan-  
     wan-ji-dan.  
 Unjust.....a.....O-wo-tan-na-  
     xni.  
 Unlawful.....a.....Woope-te-  
     hin-da.  
 Unload.....vt.....E-ya-ka.  
 Unloose.....vt.....Yux-ka.  
 Unlucky.....a.....Wa-pi-xni.  
 Unmask.....vt.....Yu-zam-ni.  
 Unravel.....vt.....Sba-han.  
 Unripe.....a.....Su-ton-xni.  
 Unrivalled...a.....Ka-pe-pi-ca-  
     xni.  
 Unroll.....vt.....Yum-da-ha.  
 Unsaddle.....vt.....A-quin-yux-  
     do-ka.  
 Unsafe.....a.....O-ko-kipe.  
 Unsteady...a.....To-ke-ce-sa.  
 Untie.....vt.....Yux-ka.  
 Until.....prep...He-han-yan.  
 Untold.....a.....O-ya-ka-pi-  
     xni.  
 Untrue.....a.....Wi-ca-ke-xni.  
 Unwilling.....a.....Wi-ca-da-xni.  
 Unwind.....vt.....Yux-da.  
 Unyoke.....vt.....Wa-na-pin-  
     yux-ka.  
 Up.....adv...Wa-kan.  
 Upbraid.....vt.....I-yo-pe-ya.  
 Uphill.....a.....I-tan-wan-  
     kan-hde.  
 Upland.....a.....He-ya-ta-  
     ma-koce.  
 Upon.....prep...A-kan.  
 Upper.....a.....Wan-kan-  
     tan-kan.  
 Uproar.....n.....O-wo-du-ta-  
     ton.  
 Uproot.....vt.....Yu-jun.  
 Upset.....vt.....Pap-tan-yan.

Upward.....adv...Wan-kan-ki-  
     ya.  
 Urgent.....a.....I-na-xni.  
 Urine.....n.....De-ja.  
 Us.....pro...Un.  
 Use.....n.....Unpi.  
 Useful.....a.....Unpi-waxte.  
 Utter.....a.....O-co-wa-cin.

## V.

Vacate.....vt.....A-yux-tan.  
 Vaccinate...vt.....Hi-ye-te-kah-  
     do-ka-pi.  
 Vale.....n.....Os-ma-ga.  
 Valentine...n.....Wi-cin-wo-  
     wa-pi.  
 Valise.....n.....Pan-bot-ka.  
 Valley.....n.....Os-ma-ga.  
 Valuable...a.....O-ta-i-ya-  
     wa-wa-pi.  
 Value.....vt.....Ya-wa.  
 Vanity.....n.....Wi-tan-tan.  
 Vary.....vt.....Tog-ye-i-ca-  
     ga.  
 Vaunt.....vi.....I-had-tan.  
 Vegetable...n.....Wa-to.  
 Vein.....n.....A-can-ku.  
 Vengeance...n.....To-ki-con.  
 Venture.....vi.....O-ko-ki-pe-  
     ya-xkan.  
 Verdict.....n.....Wa-ya-co-pi.  
 Vermin.....n.....Wam-du-dan.  
 Very.....adv...Ni-na.  
 Vex.....vt.....Na-gi-ye-ya.  
 Vial.....n.....Jan-jan-na.  
 Vicious.....a.....Ta-wa-cin-  
     xi-ca.  
 Victim.....n.....Ka-ki-ja-pi.  
 Victor.....n.....O-hi-ya.  
 Victorious...a.....O-hi-ya.  
 Victory.....n.....Woo-hi-ya.  
 Victuals.....n.....Wo-yu-ta.  
 View.....vt.....Wan-ya-ka.  
 Vigil.....n.....Wo-kik-ta.  
 Vigilant...a.....Wak-ta-un.  
 Village.....n.....O-ton-we-  
     cis-ti-na.  
 Villain.....n.....Tu-we-xi-ca.  
 Vine.....n.....Wi-yu-wi.  
 Vinegar.....n.....Mi-ni-xkam-  
     na.



|                  |                     |
|------------------|---------------------|
| Violate.....vt   | Xi-ca-ya-ku-wa.     |
| Violent.....a    | Wo-hi-ti-ki.        |
| Virgin.....n     | Ta-wi-xni.          |
| Virtue.....n     | Win-yan-ta-wi-xni.  |
| Vision.....n     | Wa-wan-ya-ka-pi.    |
| Visitor.....n    | Ti-to-kan-hi.       |
| Visit.....vt     | Ti-to-kan.          |
| Vocabulary.....n | Wei-yi-wo-wa-pi.    |
| Voice.....n      | Wi-ca-ho.           |
| Void.....a       | Wa-ni-ca.           |
| Volcano.....n    | Pa-ha-i-di.         |
| Volley.....n     | Pta-ya-kute.        |
| Voluntary.....a  | Ta-wa-cin-on-c-con. |
| Vomit.....vi     | Idde-pa.            |
| Voucher.....n    | Yu-wi-ca-ka-pi.     |
| Vow.....vt       | I-ei-con-za.        |
| Vulgar.....a     | Xi-ca.              |

## W.

|               |                   |
|---------------|-------------------|
| Wade.....vi   | Co-pa.            |
| Wag.....n     | Wo-wi-ha-ka       |
| Wager.....n   | Ye-ki-ya-pi.      |
| Wagon.....n   | Can-pah-mih-ma.   |
| Wail.....vt   | Ce-ya.            |
| Waist.....n   | Tan-can-co-ka-ya. |
| Wait.....vi   | A-pe-un.          |
| Waive.....vt  | Wi-ca-qu.         |
| Wake.....vi   | Kik-ta.           |
| Walk.....n    | O-man-i-pi.       |
| Wall.....n    | Can-kax-ke.       |
| Walnut.....n  | Ta-zu-ka.         |
| Wand.....n    | Can-na.           |
| Wander.....vi | Ma-ni.            |
| Want.....vt   | Cin.              |
| Want.....n    | I-ca-ki-ja-pi.    |
| War.....n     | Ki-ci-za-pi.      |
| Warlike.....a | Ki-ci-za-pi.      |
| Warm.....a    | Ka-ta.            |
| Warmth.....n  | O-ka-ta.          |
| Warn.....vt   | Wak-ta-ya.        |
| Warning.....n | Wo-wak-ta.        |
| Warrior.....n | A-ki-ci-ta.       |

|                    |                        |
|--------------------|------------------------|
| War-whoop.....n    | I-ya-ki-pa-pa-pi.      |
| Was.....           | Un.                    |
| Wash.....vt        | Yu-ja-ja.              |
| Wash.....n         | Wi-yu-ja-ja-pi.        |
| Washy.....a        | Mi-ni-o-ta.            |
| Wasp.....n         | Tuh-ma-ga.             |
| Watch.....vt       | A-wan-ya-ka            |
| Watch.....n        | Wi-hi-ya-ye-dan.       |
| Water.....n        | Mi-ni.                 |
| Water-engine.....n | Mi-ni-box-di.          |
| Water-fall.....n   | Mi-ni-ha-ha.           |
| Water-fowl.....n   | Mi-ni-o-kin-yan-pi.    |
| Watermelon.....n   | Sa-ka-yu-ta-ta-pi.     |
| Water-mill.....n   | Mi-ni-on-vck-pan-pi.   |
| Water-proof.....a  | Mi-ni-wa-ni-ca.        |
| Water-soak.....vt  | Mi-ni-o-ju-ya.         |
| Water-spout.....n  | Mi-ni-cm-ni.           |
| Water-tight.....a  | Mi-ni-o-tin-za.        |
| Wave.....n         | Ta-ja.                 |
| Wave.....vt        | Ko-za.                 |
| Wax.....n          | Can-xin.               |
| Way.....n          | Can-hu.                |
| We.....pron        | Un-ke-yi-pi.           |
| Weak.....a         | Wax-a-ki-xni           |
| Wealthy.....a      | Wi-ji-ca.              |
| Wean.....vt        | A-zin-e-na-ki-         |
| Weapon.....n       | Wi-pc. [ya.            |
| Wear.....vt        | Yu-ku-ka.              |
| Weary.....a        | Wa-tu-ka.              |
| Weasel.....n       | Hi-tun-ka-xan.         |
| Weather.....n      | Ta-te.                 |
| Weave.....vt       | Ko-zon-ta.             |
| Web.....n          | Ta-ku-ka-zon-ta.       |
| Wedding.....n      | Wa-kan-ki-ci-yu-za-pi. |
| Wednesday.....n    | An-pc-tu-i-to-pa.      |
| Weed.....vt        | Wa-to-yu-jun           |
| Week.....n         | An-pc-tu-xa-ko-win.    |
| Welcome.....vt     | Nape-yu-za.            |
| Well.....a         | Tan-yan.               |

|                           |                       |                            |                         |
|---------------------------|-----------------------|----------------------------|-------------------------|
| Well.....n.....           | Mi-ni-qa-pi.          | Wicket.....n.....          | Ti-yo-pa-cis-ti-na.     |
| Well-bred.....a.....      | Tan-yan-i-cah-ya-pi.  | Wide.....a.....            | Oh-da-kin-yan-tan-ka.   |
| West.....n.....           | Wi-yoh-pe-ya-ta.      | Widow.....n.....           | Wi-wa-zi-ca.            |
| Wet.....a.....            | Spa-ya.               | Widower.....n.....         | Wi-ca-wi-wa-zi-ca.      |
| Whack.....n.....          | Bu-ya-a-pa.           | Wife.....n.....            | Ta-wi-cu.               |
| What.....pron.....        | Ta-ku.                | Wig.....n.....             | Wi-ca-pa-ha-ka-ga-pi.   |
| Wheat.....n.....          | A-gu-ya-pi-su.        | Wiggle.....vt.....         | Kxan-kxan.              |
| Wheel.....n.....          | Can-hde-xka.          | Wild.....a.....            | Wo-hi-ti-ka.            |
| When.....adv.....         | To-han.               | Wilderness.....n.....      | Ma-koecc-tu-we-dan-xni. |
| Whenever.....adv.....     | To-han-kax-ta.        | Wildly.....adv.....        | Wo-hi-ti-ya.            |
| Where.....adv.....        | Tuk-ten.              | Will.....n.....            | Ta-wa-cin.              |
| Whereabouts.....adv.....  | Tuk-ten.              | Willing.....a.....         | Wi-ca-da.               |
| Whereby.....adv.....      | Tuk-ten-on.           | Willow.....n.....          | Can-wan-ji.             |
| Wherever.....adv.....     | Tuk-ten-kax-ta.       | Win.....vt.....            | O-hi-ya. [ca.           |
| Whether.....pro.....      | U-man-tuk-ten.        | Wind.....n.....            | Ta-te-yan-pa.           |
| Whetstone.....n.....      | I-ych-di.             | Windpipe.....n.....        | Do-teh-be-za.           |
| Which.....pro.....        | Tuk-ten.              | Windward.....a.....        | Ta-to-ho-ya.            |
| While.....adv.....        | I-cun-han.            | Windy.....a.....           | Ta-to-yan-pa.           |
| Whip.....vt.....          | Kap-sinp-sin-ta.      | Wine.....n.....            | Mi-ni-xa.               |
| Whip-poor-will.....n..... | Pix-ko.               | Wing.....n.....            | Hu-pa-hu.               |
| Whip-lash.....n.....      | I-cap-cin-ti-i-kan.   | Winged.....pa.....         | Hu-pa-hu-ton.           |
| Whip-stock.....n.....     | I-cap-sin-ti-i-hu-pa. | Wink.....vi.....           | Ix-ta-kak-pan.          |
| Whirl.....vt.....         | Yu-hum-ni.            | Winning.....a.....         | Oi-yo-ki-pi.            |
| Whirl-pool.....n.....     | Mi-ni-om-ni.          | Winter.....n.....          | Wa-ni-ye-tu.            |
| Whirlwind.....n.....      | Tate-i-yum-ni.        | Winter-quarters.....n..... | Wa-ni-ti-pi.            |
| Whiskers.....n.....       | Pu-tin-hin.           | Wipe.....vi.....           | Pa-kin-ta.              |
| Whiskey.....n.....        | Mi-ni-wa-kan.         | Wire.....n.....            | Ma-za-pson-pson-na.     |
| Whisper.....vi.....       | A-ji-ji.              | Wiry.....a.....            | Su-ta.                  |
| Whistle.....vi.....       | Jo-jo.                | Wisdom.....n.....          | Wo-ksa-pe.              |
| White.....a.....          | Ska.                  | Wise.....a.....            | Ksa-pa.                 |
| Whittle.....vt.....       | Ka-ji-pa.             | Wish.....vi.....           | Cin.                    |
| Who.....pro.....          | Tu-we.                | Wishfully.....adv.....     | Cin-ca.                 |
| Whole.....a.....          | O-co-wa-cin.          | Wit.....vi.....            | Sdon-ya.                |
| Wholesome.....a.....      | Waxte.                | Witch.....n.....           | Wi-cah-mu-gi-sa.        |
| Whoop.....n.....          | A-ki-ci-ta-pan.       | With.....prep.....         | Ki-ci-on.               |
| Whore.....n.....          | Ta-wi-xi-ca.          | Within.....prep.....       | Ma-hen.                 |
| Wicked.....a.....         | Xi-ca.                | Withstand.....vt.....      | It-ko-ki-pa.            |
| Wicker.....a.....         | Can-sa-ka-dan.        | Witness.....n.....         | Wa-a-ya-tan-in.         |
|                           |                       | Witty.....a.....           | Wo-wi-ha.               |
|                           |                       | Woeful.....a.....          | Oi-yo-kix-ca.           |

Wolf . . . . . n . . . . Xunk-to-ke-  
   ca.  
 Women . . . . . n . . . . Wi-ni-hin-ca.  
 Womb . . . . . n . . . . Tam-ni.  
 Won . . . . . of win. O-hi-ya.  
 Wonder . . . . . n . . . . In-i-han.  
 Wonderful . . . a . . . . Wo-in-i-han.  
 Wood . . . . . n . . . . Can.  
 Wood-man . . . n . . . . Can-kak-sa.  
 Woodpecker . . n . . . . U-tos-ka-dan.  
 Wool . . . . . n . . . . Ta-hin-kas-  
   ka-hin.  
 Word . . . . . n . . . . Wi-coic.  
 Work . . . . . n . . . . Wo-wa-xi.  
 Workmanship . n . . . . Wi-co-han.  
 Workshop . . . n . . . . Wo-ka-ge-ti-  
   pi.  
 World . . . . . n . . . . Wi-cax-ta.  
 Worm . . . . . n . . . . Wam-da-dan  
 Worn . . . p. p. of wear . Ka-ku-ka-pi.  
 Worry . . . . . vt . . . . Na-gi-ye-ya.  
 Worse . . . . . a . . . . San-pa-xi-ca.  
 Worship . . . . n . . . . Yu-on-i-han.  
 Worst . . . . . a . . . . I-yo-tan-xi-  
   ca.  
 Worth . . . . . a . . . . Io-ki-hi.  
 Wound . . . . . n . . . . Oo.  
 Wrap . . . . . vt . . . . Yus-kis-ki-ta.  
 Wrath . . . . . n . . . . Wo-can-ni-yi  
 Wreath . . . . . n . . . . O-yus-kite.  
 Wren . . . . . n . . . . Pte-ga-ni-ca-  
   dan.  
 Wrestle . . . . . vi . . . . Ki-ci-c-con.  
 Wretched . . . . a . . . . On-xi-ka.  
 Wring . . . . . vt . . . . Yux-ki-ca.  
 Wrinkle . . . . . n . . . . I-yu-pi-ja.

Wrist . . . . . n . . . . Na-po-kaxke  
 Write . . . . . vt . . . . Wo-wa-pi-  
   ka-ga.  
 Wrong . . . . . a . . . . He-ce-tu-xni.  
 Wrong . . . . . n . . . . O-wo-tan-na-  
   xni.  
 Wrote . . . . . n . . . . Wo-wa-pi-  
   ka-ga.  
 Wry . . . . . a . . . . Kx-in.

## Y.

Yard . . . . . n . . . . Noge-i-yu-ta-  
   pi.  
 Yarn . . . . . n . . . . Wa-pah-  
   mun-pi.  
 Yawn . . . . . vi . . . . I-yo-wa.  
 Yea . . . . . adv . . . . Ho.  
 Yearling . . . . a . . . . Ma-ki-ci-ma.  
 Yearly . . . . . a . . . . Wani-ye-tu-  
   i-yo-hi.  
 Yell . . . . . vi . . . . Si-ca-ho-wa-  
   ya-pan.  
 Yellow . . . . . a . . . . Zi.  
 Yelp . . . . . vi . . . . Wa-pa-pa.  
 Yes . . . . . adv . . . . Tox.  
 Yesterday . . . n . . . . Tan-i-han.  
 Yet . . . . . adv . . . . Na-han-hin.

## Z.

Zealous . . . . . a . . . . Ni-na-ku-wa  
 Zebra . . . . . n . . . . Xung-hde-  
   ze-dan.  
 Zigzag . . . . . a . . . . Pakx-kxan-  
   kxan.  
 Zinc . . . . . n . . . . Ce-ga-ska-o-  
   caje.



## CHAPTER XXIII.



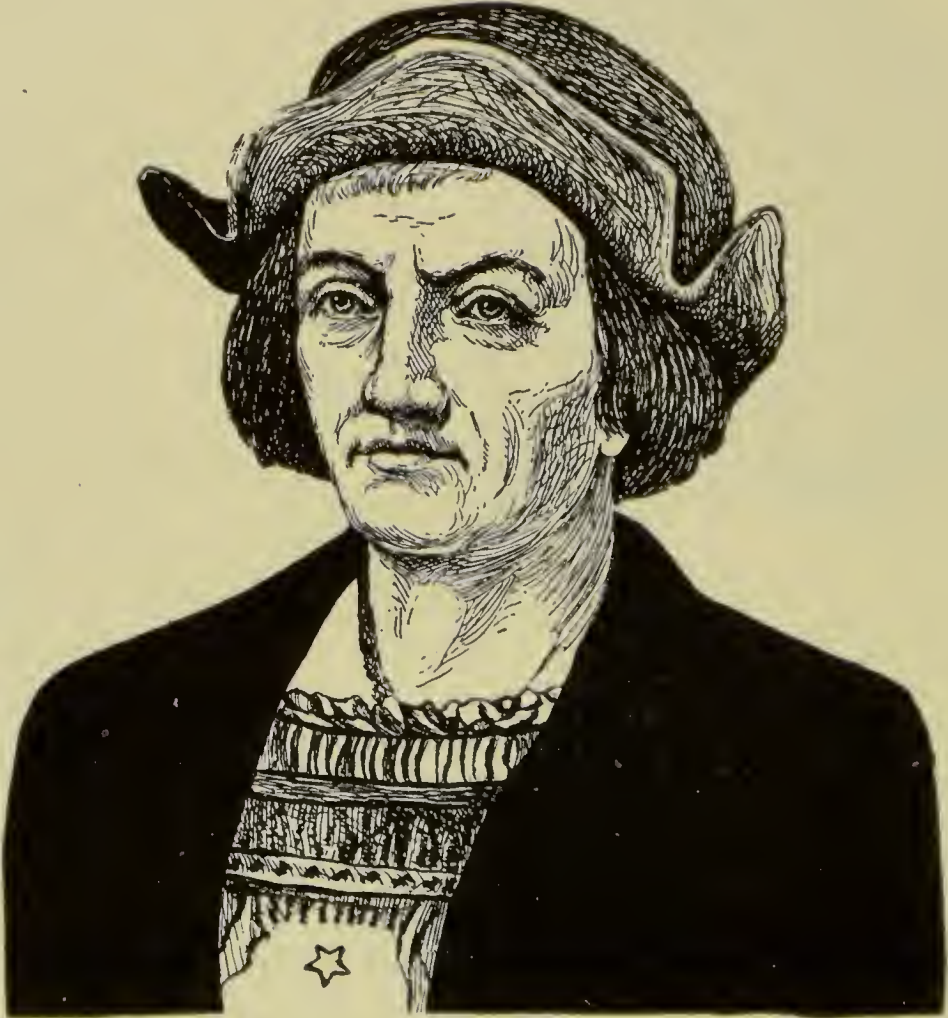
OLUMBUS, in his philanthropic spirit, brought but the sword to the American race. When at dawn on the 12th of October, 1492, the natives beheld the ships of the great discoverer and his party hovering on the coast, they believed them to be some unknown monsters which rose from the deep during the night. Seeing them approach the shore, and beholding the strange beings

in human form, clothed in raiment of scarlet and shining armor, they gazed upon them in wondering confusion. When the ships landed upon the beach, the terror stricken natives fled to the woods.

When, however, no attempt was made in pursuit of them, the Indians, recovering somewhat from their fright, came forward, making signs of adoration and even prostrating themselves. The commanding appearance of the admiral, his mantle of scarlet, the deference paid him by his companions, and his air of authority, attracted their attention, and pointed him out as the commander.

During the ceremonious taking possession by the strangers, the Indians quietly gazed, in timid admiration, at the whiteness of their faces, the beauty of their mantles, and their glittering steels. Recovering still more from their fright, the

Indians cautiously approached the Spaniards, and examined their white hands, gently touched their faces, curiously stroked their long beards, and, finally, reasoned among themselves, that the marvelous beings had come from the land of Spirits; and that the ships, with their ample wings, had sailed out of the crystal firmament, far beyond the distant horizon.



CHRISTOPHER COLUMBUS.

The native Americans were no less objects of curiosity to the Spaniards, differing as they did, from any other race they had seen; but Columbus submitted to their scrutiny with per-

fect acquiescence. He was greatly pleased with their simplicity, their gentleness, and the confidence they reposed in beings who appeared so strange and formidable; and, in his journal, he said: "I swear to your Majesties that there is not a better people in the world; they love their neighbors as themselves; their language is the sweetest, softest, and most cheerful, for they always speak smiling; and, although they go naked, let your Majesties believe me, their customs are very becoming; and their King, who is served with great majesty, has such engaging manners, that it gives great pleasure to see him; and also to consider the great retentive faculty of that people, and their desire of knowledge, which incites them to ask the causes and effects of things."

Again, when speaking of these Indians, he says: "Their complexion is a copper or tawny hue; they have no beards; their hair is straight and black; their foreheads are lofty; their eyes are dark and remarkably fine, and their features agreeable; they are well shaped, and moderate of stature; their dispositions are gentle and friendly. Their only arms are lances—pointed with a flint or the bone of a fish; they have no iron among them, nor do they understand its properties, for they unguardedly took hold of the edge of the sword."

Thus may the reader understand the natural and intrinsic character of the wild Indians, at the time of their discovery by Columbus, and before they became exasperated by the cruel and repeated wrongs which were perpetrated upon them by the "Christians" of the Eastern Hemisphere. But the demon of avarice existing in the white race, soon disturbed the peace between the Europeans and the aboriginal inhabitants of the "New World."

The Indians reposed the utmost confidence in the strangers, and every possible hospitality was extended to them; but this kindness and confidence was not reciprocated. Whether Spanish, English, Dutch, or French, the adventurers did not



conduct their intercourse with the natives in a manner to confirm the good will bestowed upon them.

From the very beginning they were distrustful, overbearing, and exacting. Nearly every vessel, on its homeward trip, carried away some of the Indians, who had been seized under the pretense of having them serve as guides in future expeditions. This might have been true in exceptional cases, though the chief purpose of kidnaping the natives was to hold them as trophies of the voyages, or to sell them into slavery.

It mattered not whether on the ships at sea or on our shores, many of the voyagers acted like demi-savages toward such Indians as were directly under their power; and, by many of them, the lives of the natives were taken, either with or without provocation.

No conduct on the part of the adventurers, could have been better calculated to destroy the confidence and good will of the Indians; or to educate them to distrust and to hate the white race.

The Indian mode of retaliation has always been barbarous, such as has been practiced by all other uneducated races since time immemorial. Let us not forget, however, that, in regard to the Indians, their provocation was great, and that they were not the aggressors.

Their country was in its natural condition, except for the very slight modifications in and about their villages which were usually surrounded by palisades of logs.

They lived principally upon animal food, which they procured by the chase; but, in addition, they ate some wild rice, maize, wild fruit, fish, and a variety of roots.

Their arms consisted only of the lance and the bow and arrow.

Each tribe had its chiefs, and, sometimes, several tribes united themselves in one confederacy, and under the control of the superior chiefs.

The social intercourse between the inhabitants of confed-

erated tribes was very friendly. Disputes were seldom heard. While all subjects pertaining to tribal affairs, and to incidents of hunting and fishing, were discussed at great length, no one thought of disturbing the happiness of his neighbor.

Their conduct in war, toward their enemies, was barbarous; but strangers were invariably received with kindness and good will. It was regarded a sacred duty to extend hospitality to visitors who came among them; and a refusal to so do was



WATCHING THE EXPLORERS.

a grave offense. Profanity has always been unnatural to the Indian, and, at that time, entirely unknown to him.

Such was the condition of the native population, near the Atlantic Coast, when North America was discovered by the foreigner; and they expressed contempt for the customs and manners introduced by the "Christians." They believed that their own conduct was superior to the refinements which were brought by the Europeans, and they were loath to discon-

tinue their modes of living, by hunting and fishing, for the laborious employments which were recommended by the newcomers. They earnestly insisted that the European custom was contrary to the design of the Great Spirit.

Glowing reports in regard to the newly discovered lands were carried home by the explorers, and the different European powers set about to possess them.

At that time, the Christian States of Europe held that all newly discovered country belonged to the discoverers: that exceptions might be made in favor of any native Christian inhabitants; but such natives as were not Christians were regarded as proper subjects for plunder, as well as for conquest.

Cabot's commission, granted by the English king, was similar to that previously granted to Columbus by Ferdinand and Isabella, except that Spain bore the expense of the voyage in the former case, while Cabot was left to provide for himself.

The commission held by Cabot authorized him, or either of his sons, their heirs or deputies, to sail with a fleet in search of islands, or regions inhabited by infidels, and hitherto unknown to christendom, to take possession of the same in the name of the King of England, "and as his vassals to conquer, possess, and occupy the same, enjoying for themselves, their heirs and assigns forever, the sole right of trading thither, paying to the king in lieu of customs and imposts a fifth of all net profits."

The proceedings of European Monarchs, in granting the various patents to different explorers, the ostentations dedication of each tract of land claimed, and the conduct of the Colonists toward the Indians, would be interesting; but, not having space for all of those records, we can only incorporate a single example in each case.

La Salle appropriated a vast country, vesting the title in the same to France. This dedication took place on the bank of



the Mississippi, near its mouth. A column was prepared with a cross and the arms of France thereto affixed, having an appropriate inscription, whereupon, the assembly under arms chanted the *Te Deum*, the *Exaudiat*, the *Domine Saluum fac Regum*, and then, after a salute of firearms and shouts of *Vive le Roi*, the column was erected by M. de La Salle, who, standing beside it, said:



EXPLORERS ON THE HUDSON.

"In the name of the most high, mighty, invincible, and victorious Prince, *Louis the Great*, by the grace of God, King of France and of Navarre, fourteenth of that name, I, in virtue of the commission of his majesty, which I hold in my hand, and which may be seen by all whom it may concern, have taken, and do now take, in the name of his majesty, and of

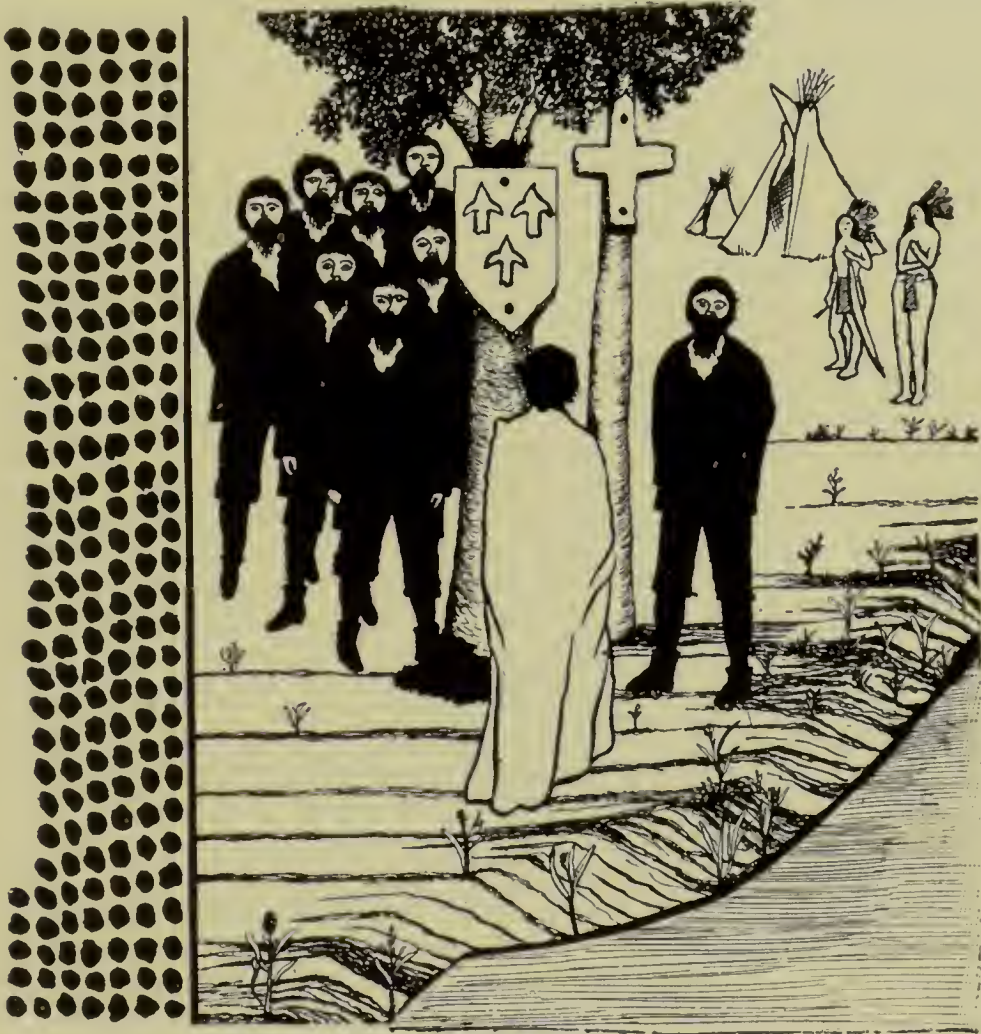
his successors to the crown, possession of this country of Louisiana, the seas, harbors, ports, adjacent straits, and all the nations, peoples, provinces, cities, towns, villages, mines, minerals fisheries, streams and rivers comprised in the extent of said Louisiana, from the mouth of the great river St. Louis, on the eastern side, otherwise called Ohio, Allighan, Scipo, or Chickagua, and this with the consent of the Chavarons, Chickasaws, and other people dwelling therein, with whom we have made alliance; also along the river Colbert, or Mississippi, and rivers which discharge themselves therein, from its source beyond the country of the Kiows, or Nadouessious, and this with the consent of the Montantees, Illinois, Mesigameas, Natchez, Koroas, which are the most considerable nations dwelling therein, with whom, also, we have made alliance, either by ourselves or others in our behalf, as far as its mouth at the sea, or Gulf of Mexico, about the twenty-seventh degree of elevation of the north pole, and also to the mouth of the river Palms; upon the assurance which we have received from all these nations, that we are the first Europeans that have descended or ascended the said river Colbert, hereby protesting against all those who may in future undertake to invade any or all of these countries, peoples, or lands above described, to the prejudice of the right of his majesty, acquired by the consent of the nations herein named. Of which, and all that can be needed, I hereby take to witness those who hear me, and demand an act of the notary, as required by law."

To this ceremony the whole party, thirteen in number, responded with shouts of "*Vive le Roi*," and salutes of fire-arms.

A leaden plate, on which was engraved the arms of France, with a Latin inscription, was then buried at the foot of the tree to which the cross was attached.

To establish the "Christian religion" within the region thus annexed to the Crown, the symbol of the church was also

planted. The ceremony for this purpose consisted in attaching a cross to a tree, appended to which was the certificate "required by law." It was acknowledged by one of the explorers, who acted as a notary. Then all hands sung the *Vesilla* and



THE SIOUX PICTURE-RECORD OF LA SALLE APPROPRIATING THEIR LANDS ON THE MISSISSIPPI, 1682. PROCURED FROM THE INDIANS IN 1879.

*Domine Saltum fac Regum*, which completed the foundation of the claim of France to the Mississippi Valley.

The existing obscurity in the enunciation of the Indian



nations and places, appearing in the proceedings of La Salle, is perhaps the result of ignorance in the geography of the country. The design of La Salle was to take possession of all the territory watered by the Mississippi and its tributaries, on either side, from source to mouth.

As a natural consequence, such appropriations of this continent were fore-runners of many conflicts. All of these, which were settled by force of arms, resulted disastrously to the natives.

Previous to the grant by France to La Salle, James I of England granted a charter by which the American Coast between the 34th and 45th degrees of north latitude was set apart to be colonized by two rival companies: One composed of adventurers from London; the other from parties in the west of England, known as the Plymouth and Bristol company.

James' motive, as alleged in the charter, was the advancement of the divine glory, "by bringing the Indians and savage residents of those parts to human civility and a settled and quiet government."

These companies were known as the London and Plymouth companies; the first, being designated as the first Virginia Colony, was permitted to occupy the country anywhere between the 34th and 42nd degrees of north latitude; the Plymouth, designated as the second Virginia Colony, might occupy the country anywhere between the 38th and 45th degrees of north latitude; but neither was to occupy any country within a hundred miles of the settlement previously made by the other.

Each colony was authorized to extend fifty miles either way, along the Coast, from the point first occupied, and seaward or inward a hundred miles from the same point.

The explorers were permitted to search for mines, by paying the king, for the yield thereof, one-fifth of all gold and silver, and one-fifteenth of all copper. The councils governing

each company was to provide that "the true word and service of God, according to the rites and service of the church of England, be preached, planted, and used in the colonies, and among the neighboring savages."

After many complications, the London, or first Virginia company, obtained a new charter, and was created a corporation, entitled "The Treasurer and Company of Adventurers



PURITANS IN CONFERENCE WITH JAMES I.

and Planters of the City of London, for the first colony of Virginia." The new charter provided for a distinct and separate grant of land.

Subsequently the Plymouth company made application for a similar grant, but this the London company opposed. By persistent solicitation, however, the Plymouth company suc-

ceeded in obtaining the new charter, under the title of the "Great Patent."

By this patent all North America, from the 40th to the 48th degree of north latitude, excepting such places as were then actually possessed by any other Christian prince or people was granted, with exclusive right of jurisdiction, settlement, and traffic, and incorporated as "The Council established at Plymouth, in the county of Devon, for the planting, ruling, ordering, and governing of New England of America."

During the interval between the granting of the first and second charters to the London and Plymouth companies, a great deal of disorder prevailed among the colonists, whereby the Indians suffered severely, and as opportunity offered they retaliated.

By reason of religious dissensions in England, a body of men known as the Pilgrims determined to remove, and had actually departed for Holland, where they remained a few years. Disapproving of the customs and manners of the Dutch, they determined to emigrate to Virginia, provided they were granted a settlement to themselves, where they might arrange religious beliefs to suit their own ideas.

Two of their principal men were sent to England as agents, and through their efforts the company agreed to give the Pilgrims a grant of land, but other guarantees could not be obtained. After considerable negotiation they decided to emigrate, but they left John Robinson, one of their religious ministers, at Leyden, with a few of his followers who were either not ready to embark, or not considered fit for pioneers.

After a lengthy religious service and a fast, under one of the ruling elders, by the name of Brewster, the adventurers took passage on the *Speedwell*, to Southampton. Cushman joined them here in the *Mayflower*, which was hired for the voyage, to convey the party with their provisions. Distributing the passengers between the two vessels, they immediately embarked; but the *Speedwell* soon proved herself unseaworthy



and had to be discharged. Some of her passengers went aboard the *Mayflower*, but about twenty, with Cushman, unwillingly remained behind. They had a tedious voyage of fully two months when the ship arrived at Cape Cod harbor. The adventurers finding they were not in the limits of the Virginia company whose grant they had obtained, thought



THE "MAYFLOWER" AT PLYMOUTH HARBOR.

it necessary before landing, as there were some indications of insubordination, to draw up an agreement for their social government. Before the document was executed they offered up thanksgiving for their preservation on the voyage, and prayed for their future guidance. By agreement, which they signed, they mutually promised to obey all "just and equal laws and

ordinances" as from time to time should be deemed necessary and for the common good.

This colony, numbering one hundred and one persons, chose John Carver as their acting governor for one year. The *Mayflower* entered Cape Cod harbor on the 10th of November, 1620, and a month later the colonists disembarked. The interval was occupied in coasting along the shore; small parties occasionally landed and went inland to make explorations. These parties occasionally found deserted Indian villages, and at one place a quantity of corn was found in baskets. This was taken possession of, and served for seed the next year. Indians were occasionally seen, and on one occasion, probably incensed at the loss of the corn, some of them showed signs of hostility, but withdrew without molesting the Pilgrims.

The natives round about the Cape Cod region were not without previous experience with the whites. Both English and French explorers had been there, and their intercourse with the natives did not favorably impress these simple people.

A single instance of perfidy, out of many committed by the Europeans, will convince the reader that the Indians had cause to look upon the whites with well founded suspicion. It occurred in the year 1614, and is narrated by Captain John Smith, who, after explaining that they spent a long time in their efforts to catch whales, without success, and as for finding gold, "it was rather the master's device to get a voyage that projected it." He states that for trifles they got "near eleven hundred beaver skins, one hundred martin, and many others, the most of them within the distance of twenty leagues." Upon his departure for Europe, Smith said "The other ship stayed to fit herself for Spain with dried fish, which was sold at Malaga for four rials the quintal, each hundred weight two quintals and a half. But one Thomas Hunt, the master of this ship (when I was gone), thinking to prevent that intent I had to make there a plantation, thereby to keep this abound-

ing country still in obscurity, that only he and some few merchants more might enjoy wholly the benefit of trade and profit of this country, betrayed four and twenty of these poor savages aboard his ship, and most dishonestly and inhumanly, for their kind usage of me and all our men, carried them with him to Malaga, and there for a little private gain, sold these silly savages for rials of eight; but this vile act kept him ever after from any more employment to those parts."

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## CHAPTER XXIV



THE landing of the Pilgrims, which took place on the 11th of December, 1620, was considered a "great event in the history of New England." On December 7th, the boat's crew of explorers, who had "gone ranging up and down till the sun began to draw low," hastened from the woods, and returned to their boat. At about midnight a few Indians were seen, and the event is de-

scribed in their journal thus: "About midnight we heard a great and hideous cry, and our sentinel called *arm! arm!*

we bestirred ourselves and shot off a couple of muskets, and the noise ceased. We concluded that it was a company of wolves and foxes, for one of our company told us that he had heard such a noise in Newfoundland. At five o'clock in the morning (December 8) we began to be stirring. Upon a sudden we heard a great and strange cry, which we knew to be the same voices, though they varied their notes. One of our company being ashore came running and cried, '*they are men! Indians! Indians!*' Our men ran out with all speed to recover their arms. The cry of our enemies was dreadful, especially when our men ran out to recover their arms. Their note was after this manner, '*Woach, Woach, ha, ha, hach, woach.*' There was a lusty man, and no whit less

valiant, who was thought to be their captain, stood behind a tree within half a musket shot of us. He stood three shots of a musket. At length one of us, as he said, taking full aim at him, he gave an extraordinary cry and away they all went."

The Pilgrims did not learn definitely whether or not this "lusty" Indian was killed, but they believed that he was wounded.

The trophies of the "victory" were gathered up by the "conquerers." They found sixteen arrows, which were "headed, some with hart's horn, and others with eagle's claws." These the Pilgrims sent to their "friends in England."

Upon the arrival of our ancestors at Plymouth, they had for their neighbors no less than 10,000 Indians, who were residing within a hundred miles of the little colony. Had these natives shown hostility against the Europeans, they must indeed have proved themselves very formidable enemies.

Previous to the arrival of the Pilgrims, these Indians had been greatly exasperated by the conduct of Captain Hunt, who had enticed twenty-four of the natives on board his ship, all of whom he kidnapped and sold into slavery.

Therefore, upon the arrival of the colonists, the Indians meditated at some length on their extermination. A council was held in a swamp, where, for three days, a formidable assembly of natives gravely deliberated as to what action should be taken; but they finally decided to spare the lives of the English, and accordingly, no attack was made upon them.

In speaking of this event, "Elder" Morton said: "The Indians got all the powows in the country, who for three days together, in a horrid and devilish manner, did curse and execrate them with their conjurations, which assembly and service they held in a dark and dismal swamp," and he adds, "Behold how Satan labored to hinder the Gospel from coming into New England."

On the 16th of March, 1621, a Wampanoag Indian, whose name was Samoset, came to Plymouth. He was one of the Indians who had been kidnaped by Captain Hunt, from whom he escaped, and found his way back to his people. During his captivity, he acquired some knowledge of the English language; and, upon his arrival at the European settlement, he saluted the colonists with the kind words of "*Welcome*,



SAMOSET.

*Englishmen! Welcome, Englishmen!"* He gave the colonists some very pleasing information, with reference to his people nearly a hundred miles away—in the swamp.

We can only imagine how earnestly the whites listened to his story, when he portrayed to them the kindly feeling of Massasoit, the high chief who ruled in that vicinity.



For months exposed to cold, hunger, and sickness, the colonists had waited the opening of spring; doubtless with many anxious fears as to what evils might threaten them from the savages of the wilderness; and to now be assured that the



CHIEF MASSASOIT.

principal chief was kindly disposed must have been most cheering, indeed.

The Pilgrims sent Samoset back to his people with a mes-

sage of peace, Massasoit himself, with his brother, Quadequina, and sixty armed men, came to pay a visit to Governor Carver. After an exchange of hostages, Massasoit advanced to Small Creek with twenty unarmed men, where he was met by a file of musketeers, who conducted him to a house and seated him on a green-colored rug.

Here the two chiefs saluted each other, kissed hands, and entered into a league of friendship, commerce, and mutual defense. This treaty gave peace to all that part of the country, and Massasoit always continued his firm friendship to the Europeans.

Sometime after this singular people had sailed for America, James, their oppressor, caused a charter to issue to them. Before leaving home they had permission from this Monarch to go out and settle in the wilderness, and they seemed devoid of scruple in taking possession of the country where they landed, although it was not within the limits of the Virginia colony.

In the charter of King James to the Pilgrims, which has become known as "*The Grand Plymouth Charter*," he said that he had "been given certainly to knowe, that within these late years there hath, by God's visitation, reigned a wonderful plague, together with many horrible slaughters and murthers, committed amongst the savages and brutish people there heretofore inhabiting, in a manner to the utter destruction, deuastacion, and depopulacion of that whole territorye, so that there is not left, for many leagues together in a manner, any that do claime or challenge any kind of interest therein."

Being assured by the charter of James I, who had been informed that all the Indians of the region for "many leagues" had perished by the great plague so that neither man, woman, nor child remained, the Christian Pilgrims felt themselves providentially seized and possessed of a country in which they

could establish a system of religious worship such as they could not enjoy in their own native land.

After some years passed and accessions were made to the English settlements, many difficulties occurred between the



THE INDIANS BURNING FORT SAYBROOK.

colonists and the natives, which resulted in the loss of life on both sides. Drake said: "These affairs call for no commentary; that must accompany every mind through every



step of the relation. It would be a weakness, as appears to us, to attempt a vindication of the rash conduct of the English."

Robinson, one of the fathers of the Plymouth Church, upon hearing how the pilgrims had conducted these affairs with the Indians, wrote his people to consider the disposition of Captain Standish, "who was of a warm temper," but he hoped that the Lord had sent him among them for a good end, if they used him as they should. Though he doubted "whether there was not wanting that tenderness of the life of man, made after God's image," which was necessary, and above all, that "it would have been happy if they had converted some before they had killed any."

The first attack made by the Indians upon the Europeans of New England, was at Connecticut, in 1636, by the Pequod tribe, under their renowned chief Sassacus. One hundred and forty-four years after America was discovered by Columbus, this native chief represented to his people in council assembled, that the foreigners were naught but invaders, dispossessing the original inhabitants, and that, unless they were driven off or destroyed, they would become masters of the whole country. He bade them reflect, that, the motive of the English was to destroy the Pequods, and they would soon root out the whole native population, unless they could be either expelled or exterminated.

Following the counsel of their chief, these Indians attacked Fort Saybrook, where they slew and took captive the white inhabitants of that early settlement. In view of taking more extensive and fatal measures against the colonists, the Pequods sought a confederacy with the adjacent tribe of Narragansetts, with whom they had before carried on a bloody warfare.

This alliance had not been consummated, however, when, in the spring of 1637, the Massachusetts colony resolved to raise troops and destroy the Pequods. In the conflicts which followed, the colonists were as barbarous in their mode of war-

fare as the natives. Dr. Mather said, that, "some of Uncas' men being there at Saybrook, in order to assist the English against the Pequods, espied seven Indians, and slyly encompassing them, slew five of them, and took one prisoner and brought him to the English fort, which gave great satisfaction and encouragement to the English. When the prisoner was executed, his limbs were by violence pulled from one another, and burned to ashes." And he further states, that, in sailing west from Saybrook, "the wind not answering they cast anchor. Some scattering Pequods were then taken and slain, as also the Pequod Sachem had his head cut off, whence that place did bear the name of Sachem's Head."

The contemplated annihilation of the doomed Pequods met with some delay after the troops were raised, and a party had gone forward under command of Underhill to Fort Saybrook. The colonists seemed to have no doubt as to the righteousness of the war, but they thought the army "was too much a covenant with works."

Finally, the expedition was ready to march, and, "by a solemn public invocation of the word of God," a commander was selected by lot from among some of the magistrates. Stoughton was elected to officiate in that capacity, and a chaplain was also chosen.

While the Massachusetts party procrastinated, the Connecticut towns had sent forward a force which had been joined by those at Fort Saybrook, and commanded by Mason and Underhill. On the 26th of May (1637), the Pequods were attacked while within their village, and asleep in their lodges, and literally annihilated. "The barking of a dog," Drake says, "was the first notice they had of the approach of the enemy, though very few knew the cause of the alarm until met by the naked swords of the foe. The village had two entrances at opposite points, into which each party of the English were led sword in hand.

"The Indians were so surprised that their resistance was

very feeble. They had only their own missile weapons, and they could do but little at hand to hand with the rapiers of the English. They were pursued from lodge to lodge, and slaughtered in every secret place. Women and children were cut to pieces while endeavoring to hide under piles of robes and furs. Finally fire was set in the mats that covered the lodges, which furiously spread over the whole village, and



WHOLESALE MASSACRE OF INDIANS BY THE ENGLISH, 1637.

the dead and dying were consumed together. A part of the English had formed a circumference upon the outside. These shot all who attempted to escape. Many ascended the pickets to escape the flames, only to be shot down by those stationed for that purpose.

"About six hundred Pequods were supposed to have perished in this massacre. Only two English were killed, and



but one of these by the enemy, and about twenty were wounded. Sassacus himself was in another village, and being informed of the ravages of the English, destroyed his habitations, and with about eighty others fled to the Mohawks, who treacherously beheaded him and sent his scalp to the English."

"Underhill was bereaved of pity," said one of the colonists, "and, without compassion, kept up the fight within the village while the Indian allies, forming a circle around, struck down every Pequod who attempted to escape, and great and doleful was the bloody sight to the view of young soldiers, to see so many souls lie gaping on the ground, so thick you could hardly pass along."

Morton, when describing the termination of this massacre, said: "At this time it was a fearful sight to see them thus frying in the fire, and the streams of blood quenching the same, and terrible was the stink and scent thereof, but the victory seemed a sweet sacrifice, and gave the praise thereof to God, who had wrought so wonderfully for them, thus to inclose their enemies in his hands, and give them so speedy a victory over so proud, insulting, and blasphemous an enemy." Dr. Mather complimented the "Christians" on their victory in the following remarks: "It is supposed that no less than five or six hundred Pequod souls were brought down to hell that day."

Pursuant to their religion, the colonists felt that they were perfectly justified in this and other barbarous acts against the Indians, and that their success was sufficient evidence that they had the divine approval for the destruction of the "bloody heathen." Underhill said: "We had sufficient light from the word of God for our proceedings;" and Mason, who had posted himself on some of the Psalms, triumphantly remarked: "Thus the Lord was pleased to smite our enemies in the hinder parts, and to give us their land for an inheritance."

There were still a few Pequods remaining, who were not in the village which had been massacred.(x) Stoughton, with

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(x. Near the present town of Groton, Connecticut.)

his army, appeared soon after the slaughter, and, joined by Mason, set out to finish up the bloody work. The natives were hunted from stream to stream. At one point about one hundred were captured. Twenty-two of these were men. They were cruelly put to death. Thirty women and children were given to the Narragansetts, then the allies of the English, and about fifty others sent to Boston, and from thence dis-



WIFE OF CHIEF SASSACUS—CAPTIVE AND SLAVE OF THE COLONIAL ARMY IN 1637.

tributed in slavery to some of the principal colonists. A number of adult male persons, who had fallen into the hands of the English, were sent to West Indies and sold as slaves, but the women were made slaves at home.

During his campaign, Stoughton wrote the governor of Massachusetts thus: "By this pinnacle you shall receive forty-eight or fifty women and children, unless they stay here to

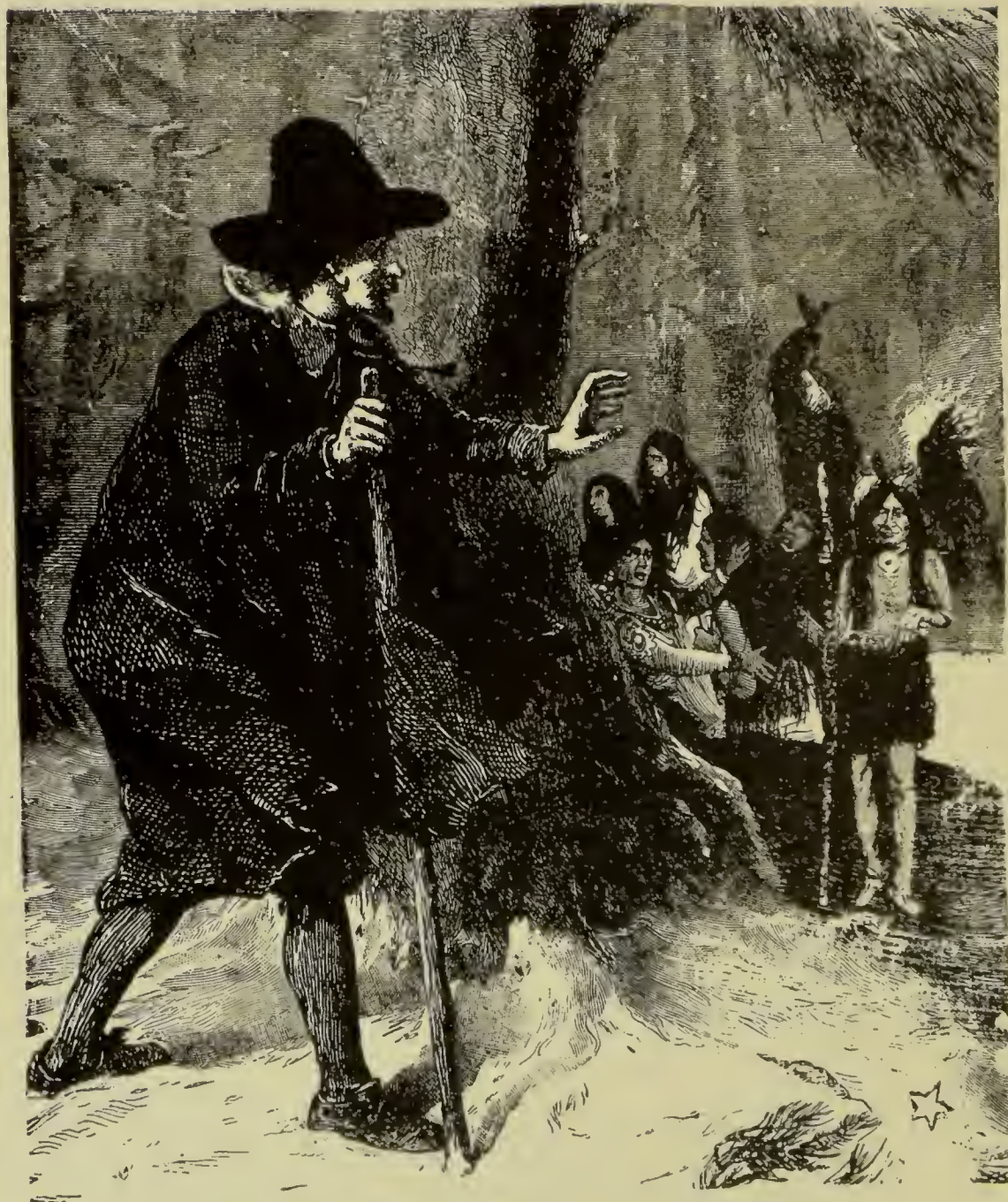
be helpful, etc., concerning which there is one I formerly mentioned that is the fairest and largest that I saw among them, to whom I have given a coate to clothe her. It is my desire to have her for a servant, if it may stand with your good liking, else not. There is a little squaw that Steward Calicut desireth, to whom he has given a coate. Lieut. Davenport also desireth one, to wit, a small one that hath three strokes upon the stomache. He desireth her if it shall stand with your good likeing."

So it was that the Pequods were entirely destroyed. They seemed to be regarded by the Puritans as belonging to the "cursed race of Ham," and fit only to be rooted out and exterminated.

The barbarous treatment and cruel murder of the entire tribe of Pequods, by the colonists, discloses the general hostile feeling of the whites toward the Indians at that early period. Ignorant, as they seemed to be, of the views and good intentions of the Indians, the colonists were distrustful, and therefore, in their intercourse with them they were from the beginning exacting and vindictive. After a time, opinion grew among the Europeans that the Indian was a cumberer of the ground, and that he was standing in the way of Christian civilization, and, actuated to a certain degree by their own religion, they felt justified in exterminating him.

However, there were exceptions among the whites; among these few, Elliott was a type. He believed that the Indian, though a savage, was a human. A few missionaries labored among the natives with true and humane spirits, but they had a heavy burden to carry. Elliott, who managed the missionary funds, was continually admonished by the Puritans, who claimed that they feared lest the converts "should only follow Christ for loaves and outward advantage." He received very little aid for this enterprise from the colonists, and was





MISSIONARY ELLIOTT MEETING THE INDIANS.

compelled to rely almost entirely on contributions from friends in England to support it.

When it is remembered that in the grants from the European powers to their subjects, who were sent out to plant colonies in America, one avowed purpose was to propagate the gospel among the natives of New England and that the colonists felt that the duty of converting the Indians was obligatory on their part, what actually took place must appear more like the actions of Demons than could be expected from a moral people. Hence, the respect and veneration, manifested by the Indians on the landing of the whites was finally transformed into hatred, which was followed by cruel conflicts. Colonial records, and the journals of many actors, burden our early annals with sad chapters, which, as they are perused, fill the heart with sorrow and pain.

When the settlements were extended, the traffic which followed put fire-arms in possession of the Indians, which enabled them to resist oppression with fearful effect.

In the progress of time the different European powers became involved in conflicts touching their territorial rights in the new country, and some of the native tribes were enlisted and took up arms in these colonial disturbances, and in the Revolutionary War. Thus the natural trait of the Indian for war was cultivated by the whites, but the efforts of the devoted missionaries proved to be practically fruitless.

The conflicts which prevailed between the natives and the frontier settlers produced a very bitter feeling on both sides. The Indians believed that the design of the white man was not only to despoil them of their lands, but to destroy them as a people; while the whites regarded the Indian as an irreclaimable savage, and the injuries sustained on both sides so inflamed the friends and relatives of those who suffered that each, in turn, inflicted punishment upon the other whenever possible, from generation to generation, even to this day.



## CHAPTER XXV.



IN the year 1675, another war began between the Indians and the Colonists. This proved the most serious contest in which the Colonists had ever been engaged. For a number of years previously the Indians had been secretly forming a general confederacy for the extermination of the New England colonies. Chief Massasoit, the friend of the English, having died, his grand-

son, Philip, chief of the Wampanoags, of Rhode Island, did not inherit the kindly feeling of his ancestor toward the Europeans. He was a very able chief, and, had his means been equal to his skill and undaunted bravery, the result might have been most fatal to the now flourishing colonies.

An Indian, named Sausaman, reported the plans of Chief Philip to the English. This so enraged the chief that he ordered Sausaman killed. The Europeans then slew the murderers of Sausaman. This action still further incited Philip to revenge, and, on the 20th of June, he opened hostilities on the town of Swansey, which was upon the territory claimed by the chief.

This war continued to rage with almost unabated fury,



for three years, over the whole extent of New England, and the details of its cruelties would fill a massive volume. Philip, who was the leading spirit of the league against the colonists, displayed a courage, sagacity, and perseverance, unsurpassed by our own patriotic leaders, and he was seconded by the tribes whom he had drawn into the confederacy by his eloquence and his intrigues.

Though repeatedly defeated, he never became discouraged.



CHIEF PHILLIP.

Even when the foe seemed about to trample him to earth, he would rise again with renewed vigor and more desperate resolution. Not until he was finally slain, did the tribes cease their struggle for supremacy; but after his death the red men were defeated.

The war extended from Maine to Rhode Island, and through the whole extent of this vast region, the smoke of

burning dwellings, and the piteous cries of the victims, could have been seen and heard on every hand. Some of the most flourishing English villages were laid waste, while more than six hundred of the colonists perished, and three hundred houses were burned to ashes.

The next furious raid, made by the Indians against the New England colonies, occurred during the long and bloody



THE BURNING OF DEERFIELD.

war between the French and English, known as the "wars of William and Queen Anne." In June, 1689, a large force of warriors, instigated by the French, attacked Cocheco, a portion of the town of Dover, New Hampshire, where they killed and took captive upwards of fifty inhabitants. Depredations were also begun in various parts of Maine. They plundered, burned, and carried off captives in large numbers.

The provinces of Massachusetts and New Hampshire were subjected to the fury of the natives for nearly ten years. A town called Deerfield, on the Connecticut river, was burned to the ground. Forty people were killed, and a hundred men, women, and children carried away captive. The eastern settlements, also, suffered again from the raids, and large portions of the country was depopulated.

In the year 1699 a treaty was made. However, the Indians renewed their raids from time to time, as the French were very successful in engaging the natives in their plans; until the year 1713, when peace was agreed upon between the French and English, to the great joy of all parties concerned, and a general treaties ensued.

In 1722, a fierce contest with the Indians took place along the northeastern border. Before the subjugation of Canada by the English, the New England settlements were exposed to the raids of the eastern tribes, and this spirit of revenge was kept up, not only by the different nations, but between individuals. The boundaries of the different territories were so loosely defined that both sides were exposed to either real or fancied encroachments, and a pretext for war was always at hand. The French Jesuits were planted among the Indians at an early period; and at the beginning of the eighteenth century, they had two churches among the Eastern Indians; one of these being at Norridgewock, and the other at Penobscot, within the territory of the present state of Maine.

Near the former settlement was one of these Jesuits, Sebastian Rasle, a man of great talent, education, and address, who, by accomodating himself to the Indian mode of life, and maintaining a suitable deportment, had completely won the affection of the natives, over whom he wielded a supreme influence. Fully understanding the power of superstition over their minds, he took advantage of this, and of their prejudice against the English, to strengthen the interest of the French among them. Thus, he made the office



of devotion serve as incentives to their ferocity. He made a banner, on which was depicted a cross surrounded by bows and arrows, which he was accustomed to hoist on a pole in front of the church door, where the Indians were carefully instructed previous to their setting out on each raiding expedition.

This Jesuit held a constant correspondence with the governor of Canada, informing the latter upon all things which transpired among the tribes in that quarter. From Rasle, and several other individuals—in like capacity—the Indians received constant encouragement to assert their title to lands occupied by the English, and to make raids on the frontier settlers, to kill their stock, burn their buildings, and even rob and murder them.

Alarmed by these demonstrations of hostility, many of the frontier colonies removed, in 1720, from the lands then occupied by them.

Finally the garrisons were reinforced, and several scouting parties took the field, which checked the hostile movements of the Indians. "This requisition was highly disrelished by the governor of Canada, who renewed his efforts to keep up the quarrel, and secretly promised to supply the Indians with arms and ammunition, although, as Great Britain and France were not then at war, he could not openly assist them."

The New England governments finally obtained information of these intrigues; still, though greatly incensed, they deemed it unwise to rush into hostilities. Rasle was known to be the principal instigator of the Indians, and it was considered that, if he were removed, the trouble would end. It was at one time proposed to send a posse of a hundred and fifty men, to seize him and bring him to Boston, but this bold venture did not materialize.

During the summer of 1721, Rasle, in company with the Count de Castine, from Penobscot, and Croisil, from Canada, approached one of the English garrisons, and presented a

letter, which was written in the name of several tribes of Indians to Governor Shute, of Massachusetts, threatening that, "if the English did not remove in three weeks, they would kill them and their cattle, and burn their houses."

The territories in controversy was comprehended within the limits of the English patents, and the settlers were considered the legal owners. It had been their custom to obtain regular deeds of sale from the Indians, by paying them a consideration; though some of these titles were from obscure and questionable sources.

On receiving this menacing epistle, the Massachusetts government sent an additional force to the frontiers; but, desiring to avoid battle, invited the Indians to a conference, from which the French emissaries were to be excluded.

This invitation was treated, by the Indians, with neglect; and in the following winter, a party under Colonel Westbrook was ordered to proceed to Norridgewock to seize Rasle. "They reached the village undiscovered; but, before they could surround his house, he had escaped into the woods, leaving his papers in his strong box, which they brought away, without committing any act of violence. Among these papers were his letters of correspondence with the governor of Canada which afforded positive proof that he was deeply engaged in intrigues to incite the Indians to hostilities. The savages were enraged at this attempt to seize their spiritual father, and resolved upon revenge. In the summer of 1722, they made a descent upon the settlements at Merry-Meeting Bay, and captured nine families; dismissing some of the prisoners, they retained enough to secure the redemption of their hostages in the hands of the English and sent them off to Canada."

Another attack was made on the Fort at St. George, on the Androscoggin, where the Indians were repulsed with great loss in killed and wounded. They afterwards fell upon a few fishing vessels in the harbors, and also, made a furious attack on the town of Brunswick, which they destroyed. Owing to

these hostilities, the government of Massachusetts resolved to issue a declaration of war against them, which was published at Boston and Portsmouth, on the 25th of July, 1722.

All men who chose to engage in the campaign against the Indians, were enlisted for two years' service. The government incited many young men to join the expeditions by offering "a bounty of forty pounds sterling for every Indian scalp."

This war was afterwards known as "Lovewell's War." Captain John Lovewell, of Dunstable, New Hampshire, was the most prominent commander in the enterprise, and was killed in an engagement with the enemy.

The Indians continued their incursions upon the settlements during the year 1723, and large numbers of the inhabitants were killed and carried into captivity. On June 10th, 1724, a farmer and his son, who were planting corn on Oyster river, discovered a number of Indian packs. They gave this information to a company of volunteers, which had just previously been raised in the neighborhood. The event which followed, as chronicled in early annals, reads thus:

"The company marched toward the spot, but were fired upon from ambush, and the farmer and his son, who acted as guides, were both killed. The company then fired and killed one of the Indians, and wounded two others who made their escape though they were pursued and tracked by their blood to a considerable distance. The slain Indian was a person of distinction, and wore a species of coronet, made of fur, dyed scarlet, with an appendage of four small bells, by the sound of which the others might follow him through the thickets. His hair, contrary to what is almost universal among the natives, was remarkably soft and fine; and he had about him a devotional book, and a muster-roll of one hundred and eighty Indians. From these various circumstances, it was supposed that he was a natural son of the Jesuit, Rasle, by an Indian woman, who served him as a domestic."



Block-houses were built among the frontier settlements, to which the inhabitants were warned to repair in time of danger. There were many people who doubted the lawfulness of war and they could not be persuaded to use any means for their defense. One of these was John Hanson, living remote from the garrison, at Dover. He rejected the opportunity to shelter his family, and a party of Indians, designated as "French Mohawks," under the counsel of Rasle, marked his house for their prey. On June 27th, after Hanson and one of his daughters had left to attend a meeting, and while his two oldest sons were at work in a meadow only a short distance from home, thirteen Indians entered the house where they killed and scalped two of the small boys, and took Mrs. Hanson, with her infant only two weeks old, her two daughters, and a neighbor woman who was acting in the capacity of nurse, and carried them into captivity.

When the eldest daughter returned from the meeting, she saw the two children lying in the doorway dead. At this sight, she uttered a shriek of distress, which was heard by her mother then in the hands of the Indians in the brush near by, and also, by her two brothers in the meadow. The people were quickly alarmed, and went in pursuit of the raiders; but the enemies avoided all beaten paths, and fled with their captives undiscovered.

The mother had a firm and vigorous mind, and suffered the hardships of her captivity with powerful resolution and patience. "When her milk failed, she supported her infant with water warmed in her mouth, till the squaws taught her to beat the kernel of walnuts and boil it, which proved a nourishing food for her babe."

The captives were all taken to Canada, and delivered to the French; from whom Hanson, on the following year, redeemed them, except one daughter who chose to remain behind with a Frenchman whom she loved.

Actuated by this and other outrages perpetrated by the

enemy, the government of Massachusetts resolved on an expedition against the Indian village of Norridgewock. Two hundred men, commanded by Captains Harman and Moulton, proceeded from York, in the month of August. Forty of these men were left at Teconic Falls, on the Kennebec, the remainder being divided into two bodies, one of them, led by Harmon, reconnoitered in the hope of surprising small



A COLONIAL FAMILY FLEEING FROM THE INDIANS.

camp of Indians in the woods, while the other, under Moulton's command, marched directly for the main village of Norridgewock. This village was surrounded by timber, and could not be seen until they were close upon it. The Indians were in their lodges, and the English advanced very cautiously and in perfect silence. When they were very close, an Indian stepped from one of the lodges, and, discovering the



English, he set up a shrieking war-whoop, whereupon the warriors scrambled for their arms, and advanced to meet the English, who immediately opened fire with great effect.

After exchanging a few volleys, the Indians retreated to



THE DEATH OF JESUIT RASLE.

the river. They were hotly pursued by the English, who slaughtered them in every quarter, and, afterwards, burned all of their lodges. Moulton, desiring to capture Rasle alive, gave strict orders that no one should kill him. However, the



Jesuit had shut himself up in his house, from which he poured a very effective fire upon the English, until one of them burst in the door and shot him in the head. They then fired the church, and brought away the plate and furniture of the altar, together with the banner, as trophies of their victory. In this attack, eighty Indians were killed, and three English captives were rescued.

Encouraged by this victory, and the large sums paid for scalps several other volunteer companies took the field. The presence of the numerous troops of English and the fate of Norridgewock struck terror into the Indians, who, believing themselves unsafe in their abodes, abandoned their homes, and retreated further into the wilderness.

During the early part of December, captain Lovewell, with a command of thirty men, made an expedition to the north of Lake Winnipiseogee. Here they discovered a single lodge which was occupied by a man and his small boy. They killed the man, and scalped him, but they spared the life of the little fellow, who was taken alive to Boston, where they received the reward which the government had promised, as well as considerable gratuity besides.

Lovewell's company was soon increased to seventy strong, and it proceeded, early in 1725, toward the head waters of Salmon-Fall river. After a wearisome journey, and before finding any scalps, they fell short on supplies, and thirty of the men were selected by lot and discharged. These returned to their homes. The forty remaining proceeded until February 20th, when they discovered an Indian trail, which they followed until about sundown, when they discovered a smoke. Waiting until after midnight, they advanced—very cautiously—and found ten Indians quietly sleeping round a fire, on the bank of a small lake. Lovewell stationed his men conveniently, and ordered them to fire when he gave the signal by discharging his own gun, by which two Indians were killed. By the fire from the men, all but one was dispatched on the

spot, and the other was wounded. He started up from his sleep and attempted to escape across the Lake on the ice, but was seized by a dog and held until dispatched by the English.

By this event, the lake received the name of "Lovewell's Lake."

With their ten scalps stretched on hoops, the company marched to Boston in triumph, where they received the bounty out of the public treasury.

This enterprise was spoken of by the English as a "capital exploit," but the barbarity of giving a premium for human scalps has been justly censured, since the white man has become more thoroughly civilized by moral education.

This "capital exploit" actuated Lovewell to an undertaking which proved fatal to himself. Taking the field again in the month of March, with forty-six men, he proceeded to the head waters of the Saco, in search of scalps. On reaching the west side of the "Great Ossipee Lake," he halted, and there built a stockade to be occupied as a strong-hold in case of emergency. About this time one of the men was taken very sick, and he, with the surgeon and eight men, was left at the stockade. With his remaining thirty-four men, Lovewell advanced to a small lake, some twenty-two miles distant, and encamped on its shore, on the evening of May 7th.

Immediately after daylight, the next morning, and while the men were at prayer, they heard a gun fired, and, looking round, they saw an Indian, about a mile distant, standing on a point of land jutting out into the lake. They then held a council of war, and decided to advance upon the enemy, and marched round the lake to reach the spot where the Indian had been seen.

In order to be ready for action, they disencumbered themselves of their packs, leaving them, without guard among a few scattering pine trees. During their march, they had crossed a carrying place by which two bands of Indians, consisting of more than forty warriors, under chiefs Wahwa and

Paugus, who, having been on a scout down the Saco, were returning to the lower village of Piguacket, about a mile and a half distant from the lake. Thus, falling on Lovewell's trail, they proceeded to investigate it, and, finding the baggage, they carried it away. By counting these packs, they reasoned that the English force numbered less than their own party, whereupon they placed themselves in ambush for an attack, when the whites returned for their supplies.

The Indian who had been seen on this point, when return-



LOVEWELL'S ARMY HUNTING INDIANS FOR THEIR SCALPS.

ing to the village by another path, was met by the English, who fired upon him. The lone warrior returned the fire, and slightly wounded Lovewell and one of his men with small shot, but was himself killed in the second volley. After taking his scalp, the company returned toward their packs. While searching for them, the Indians sprang from their ambush with hideous yells. Firing was commenced on both sides, and Lovewell, with eight others, was slain. A number



of the Indians fell, but they undauntedly proceeded to surround the English, who, noting their movement, retreated to shelter behind a point of rocks and a few large pine trees, on the lake-shore. Thus, they were protected on their right by the bank of a brook, on their left by a ledge of rock, in their rear by the lake, and in their front by a deep bog.

In this position, at about ten o'clock in the forenoon, the battle and siege for the day was commenced. The English had the advantage of position, but they were entirely destitute of provisions, and consequently unable to hold out very long, had the Indians decided to set siege for their capture.

Under the command of Lieutenant Wyman, the English kept up an almost unceasing fire, by which the Indians were held at bay. The latter endeavoring to intimidate the former by hideous yells, and several well directed volleys; but the party determined to die rather than yield. They succeeded in reducing the ranks of their enemy considerably, during the day, and at sundown the Indians ceased firing, and withdrew, carrying their dead and wounded away with them.

The dead bodies of Lovewell and his men were left by the Indians unscalped. Only nine of the English had escaped injury, but eleven of the wounded were able to march.

Late in the night, those who were able left the fatal spot, the mortally wounded being left behind. One of these, whose name was Robins, insisted that they lay his gun beside him—loaded—saying that, if the Indians returned before his death, he desired to kill one more.

At dawn, the next morning, the survivors reached the stockade, where the surgeon and eight men had been left with the sick man; and, to their surprise, found it entirely abandoned.

One of the men had deserted, in the beginning of the battle, and had returned to the stockade, where he had informed these men of the death of Lovewell, and explained that the whole company had been overwhelmed and defeated.

This news stampeded the surgeon and his guard, as well as the sick man, and all together fled, with all possible speed, for their homes.

Not wishing to burden themselves with provisions, these were left behind, and they proved a fortunate relief to the retreating survivors, who followed in the rear. Lieutenant Farwell, the Chaplain, and one other man, perished enroute to their homes, for want of a dressing for their wounds. The others suffered severely, but, after a march of about fifty miles, reached the settlements, one after another, until all were home again.

The dead, numbering fourteen bodies, were later buried by a party from the New Hampshire frontier, who had been ordered out for that purpose, and to recover the journal of the company which had been left in a pocket upon the body of the chaplain, who died from his wounds during the homeward march.

## CHAPTER XXVI.



ON the banks of the Delaware, in the year 1682, William Penn made the only treaty with the Indians that was not broken. His conduct toward the natives was strictly honorable, and an exception—standing out isolated and alone—in the history of colonial days.

By his royal charter, Penn was made true and absolute “Lord of the province of Pennsylvania.” He was authorized to make war on the natives, to pursue them upon land or sea, and to “vanquish and take them by the will of God.”

However, Penn was a man possessed of sound—moral—principles. He believed in peace when it could be, and in blood-shed only when it should be. Thus, he refused to ignore the rights of the Indians sweeping as was his grant, for a title to their ancient soil—over which they had so long roamed as the sole possessors. He bought their lands; and, however trifling were the considerations, the natives felt satisfied, and ever afterward remained friendly toward him.

To this day, the Sioux have a deer-skin upon which was painted, by their ancestors, a rude picture of William Penn. This has been handed down by rulers of the tribe, from father to son, with the tradition—ever clear in their memory—of the



kind, just, and reasonable conduct of "that great and good man."

During the treaty negotiations between Chief Sitting Bull and the author, in 1879, at the remote village of the former, in the course of conversation relating to events of the past, he referred to the dealings between William Penn and his ancestors, of 1682, nearly two centuries previous, in the following words:

"When our ancestors lived far to the east from here, a good man, named Onas," (the name given to William Penn, in 1682, by the Len-ni-Le-na-pe Indians) "came across the water, and bought some lands from them. The name of the tribe at that time was Len-ni-Le-na-pe. Before Onas came to them, another man, who pretended to be their friend, had advised them not to sell their lands, but to put them into his hands. He told them that he would keep it for their use, and never open his hands, *but keep them closed tightly, and not part with it except at their request.* Accordingly they trusted him, and put their lands into his hands, and charged him to keep them safe for their use. Afterwards he went to England, and there sold their land to Onas for a large sum of money. When Onas came to our ancestors, and told them that he had bought their lands from the governor of New York, to whom they had entrusted the care of them, they told Onas how they had been deceived, and cheated out of their Susquehannah lands. Onas, being a good man, when he came to understand how they had been deceived, very kindly paid them over again for these lands.

"That great and good man never did a wrong act toward our people, but was always a true friend to them; and, such things as these, are written in our hearts, and are transmitted to our children, and by them to their children, so that they are preserved in the memory of our tribe forever."

In the same conversation, Sitting Bull referred to the treaty made with his ancestors by the United States, at Fort Pitt,

when the "thirteen fires were young" (1778), and the pledge of his people to aid and assist by warriors and supplies in the revolutionary war; and closing his conversation with deep feeling, said: "When you go back to Washington, say to the president, that, we desire him and his people to act toward us as honorable as Onas did toward our ancestors; and, if he will do so, we will be glad to meet him."

Chief Red Jacket, of the Seneca tribe, was one of a delegation of New York Indians, who visited Philadelphia in 1792. These were met, and addressed in the council chamber, by the governor of Pennsylvania. Suspended on the wall, was a fine portrait of William Penn, to which the governor appropriately referred. A few days after this reception, a second interview took place, and Red Jacket spoke in response to the governor's speech of welcome, as follows:

"Brother, and governor, open unprejudiced ears to what we have to say. Some days since, you addressed us, and what you said gave us great pleasure. This day, the Great Spirit has allowed us to meet you again in this council chamber. We hope that your not receiving an immediate answer to your address will make no improper impression on your mind. We mention this, lest you might suspect that your kind welcome and friendly address has not had a proper effect upon our hearts. We assure you it is far otherwise. In your address to us the other day, in this ancient council chamber, where our fathers have often conversed together, several things struck our attention very forcibly. When you told us this was the place in which our fathers often met on peaceable terms, it gave us sensible pleasure, and more joy than we could express. Though we have no writings, like you, yet we remember often to have heard of the friendship that existed between our fathers and yours. The picture to which you have drawn our attention (Picture of Penn) brought fresh to our minds the friendly conferences that used to be held between the former governor Onas of Pennsylvania and our tribes, and showed

the love which your forefather had for peace, and the friendly disposition of our people. It is still our wish, as well as yours, to preserve peace between our tribes and you, and it would be well if the same spirit existed among the Indians to the west--



CHIEF RED JACKET.

ward. Your disposition is that for which the ancient governor Onas was remarkable. As you love peace, so do we also; and we wish that it could be extended to the utmost part of this great country. We agreed in council, this morning, that the



sentiments I have expressed should be communicated to you before the delegates of the Five Nations, and to tell you that our cordial welcome to this city, and the good sentiments contained in your address, have made a deep impression on our hearts, and given us great joy; *and from the heart I tell you so.* This is all I have to say."

Though the Indians have no writings by which events are recorded, Red Jacket showed by this speech that he was cognizant of the transaction between William Penn and the Leni-Le-na-pe's, in 1682, on the banks of the Delaware, one hundred and ten years previous.

Prior to sailing to America himself, William Penn, after obtaining his grant from the king, in 1681, sent three ships loaded with colonists and supplies to the province of Pennsylvania. He appointed his nephew, William Markham, deputy governor. Judicious commissioners were also selected from the party. These were instructed to form a league with the Indians, upon their arrival, and all were cautioned to be just and candid with the natives. He then placed in their hands an open letter addressed to the Indians of which the following is a copy:

"London, 18th of 8th mo., 1681.

"My Friends:—There is a great God and power that hath made the world and all things therein, to whom you, and I, and all people, owe their living and well-being, and to whom you and I must one day give an account for all that we do in the world. This great God hath written his law on our hearts, by which we are taught to love and help one another. Now this great God hath been pleased to make me concerned in your part of the world; and the king of the country where I live hath been pleased to give me a great province therein, *but I desire to enjoy it with your love and consent*, that we may always live together as brothers and friends, else, what would the great God do with us, who hath made us, not to devour and destroy one another, but to live soberly and kindly

in the world. Now I would have you wellobserve that I am very sensible of the unkindness and injustice that hath been too much exercised toward you by the people of these parts, who have sought themselves, and to make great advantages of you, rather than to be examples of goodness and patience unto you, and caused your grudging and animosity sometimes to the shedding of blood, which has made the great God angry. But I am not such a man, as is well known in my own country. I have great love and regard for you, and desire to win and gain your love and friendship by a kind, just, and peaceable life, and the people I send to you are of the same mind, and shall, in all things, behave themselves accordingly; and if in anything any shall offend you, or your people, you shall have a speedy satisfaction for the same by an equal number of just men on both sides, that by no means you shall have just cause of being against them. I shall shortly come to you myself, at which time we may more fully confer together and discourse this matter; in the mean time I have sent my commissioners to treat with you about land, and to form with you a firm league of peace; let me desire you to be kind to them and their people, and to receive these *presents* and *tokens*, which I have sent you as a token of my good will to you, and my resolution to live justly, peaceably, and friendly with you.

“I am your loving friend,

William Penn.”

In 1682, Penn prepared to go out to America to superintend the formal establishment of his colony. Just before setting sail, he wrote a few lines to his wife, to whom he was devoted with all the ardor of his youth; “Live sparingly till my debts are paid; I desire no riches, but to owe nothing; be liberal to the poor and kind to all.”

He took out with him one hundred emigrants, and, after a long and tedious voyage, he arrived in his colony in the month of July, 1682; where, in the presence of the English and German settlers, who had preceded him and welcomed him

with great joy, he took formal possession of the province, which was surrendered to him by the agents of the Duke of York; whereupon he assumed authority and jurisdiction as governor.

Soon afterwards he convened an assembly, at which certain laws, agreed upon in England, with additional regulations for the government of the colony, were adopted and promulgated; among which were the following:

“Inasmuch as it is usual with planters to overreach the poor natives of the country in trade, by goods not being good of the kind, or debased with mixtures, with which they are sensibly aggrieved, it is agreed that whatever is sold to the Indians, in consideration of their furs, be sold in the market place, and there suffer the test, whether good or bad; if good, to pass; if bad, not to be sold for good, that the Indians may not be provoked nor abused.

“That no man shall, by any ways or means, in word or deed, affront or wrong any Indian, but he shall incur the same penalty of the law as if he had committed a wrong against his fellow-planter; and if any Indian shall abuse, in word or deed, any planter of this province, that he shall not be his own judge upon the Indians, but he shall make his complaint to the governor of the province, his lieutenant or deputy, or some inferior magistrate near him, who shall, to the utmost of his power, take care, with the king of the said Indians, that all reasonable satisfaction be made to the said injured planter.

“That all differences between the planters and the natives shall also be ended by twelve men, that is, by six planters and six natives; that so we may live friendly together, as much as in us lieth, preventing all occasions of heart-burnings and mischiefs.

“That the Indians shall have liberty to do all things relating to improvements of their grounds, and providing sustenance for their families, that any of the planters may enjoy.”

Early in October, accompanied by his friends of both sexes,



Penn ascended the Delaware to Coaquannuck, the Indian name of the place where Philadelphia now stands. He found the chiefs and their people assembled on the banks of the river, while the crowds extended into the woods as far as the eye could reach.

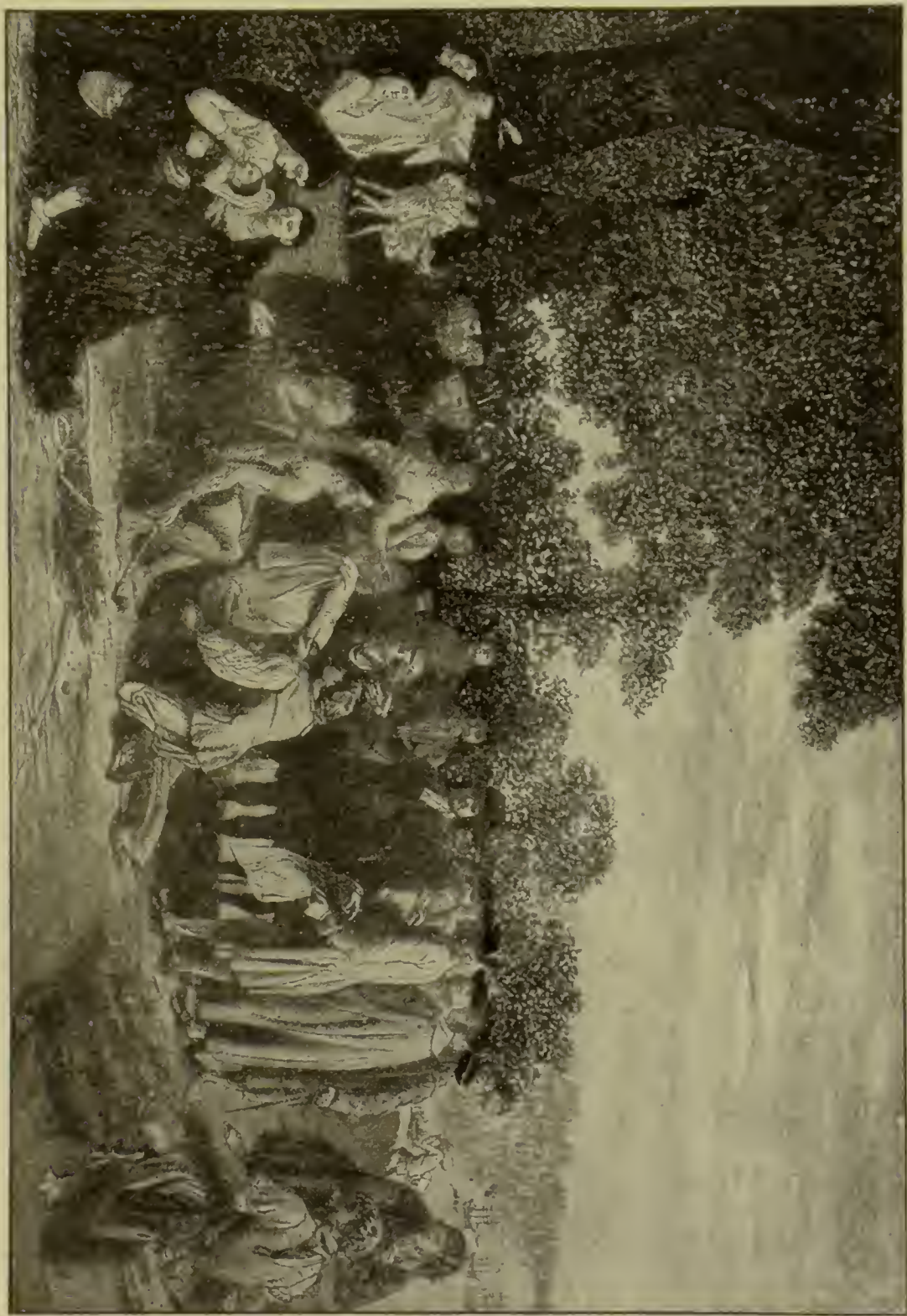
The natives were all armed, while the quakers, who were but a handful in comparison, were entirely without arms; but all were peaceable, and thus began the most glorious treaty in the annals of the world.

Willim Penn, marching in advance, was clad in his usual garments; without crown, scepter, mace, sword, helberd, or any insignia of his office. He was distinguished only by a blue silk sash, which he wore around his waist. He was followed by Colonel Markham, his nephew and secretary, and a large party of the colonists, who had with them an assortment of merchandise. When the chiefs were met, these goods were spread upon the ground. Penn, himself, held a roll of parchment, containing a confirmation of the treaty of purchase and amity, in his hand.

The medicine chief, whose name was Nape-Waxaka, then placed upon his own head a kind of chaplet, to which was attached a small horn. This horn was the tribal medicine, by which the Indians believed the great Spirit was influenced into bestowing his good will upon all, and a signal to the warriors that the place had been made sacred, so that the persons of all present were inviolable. Therefore, as soon as the chief donned the chaplet, the warriors threw down their bows and arrows, and seated themselves contentedly upon the ground around the chiefs, in the form of a half moon.

The chief counselor then announced to William Penn, by means of an interpreter, that the Indians were ready to hear him; whereupon, Penn responded thus:

"The great God who hath made us, and who rules in Heaven and Earth, who knows the inmost thoughts of men, knows that it is our heartfelt desire to live in peace with you,



WILLIAM PENN TREATING WITH THE INDIANS, 1682.

and to serve you to the utmost of our power. It is not our custom to use hostile weapons against our fellow-creatures; for this reason we have come to you unarmed. Our object is to do no injury, and thus provoke the great Spirit, but to do good. Our desire is to meet you on the broad pathway of faith and good will; no advantage is to be taken, but all is *friendship, brotherhood and love.*"

Following this short address, Penn unrolled the parchment, and, by means of the interpreter, explained to the Indians, article by article, the conditions of the purchase, together with the compact therein contained for their perpetual union; viz: They were to have the same liberty to do all things in the territory they alienated, relating to improvements and providing sustenance for their families, which the English had. It was to be common to them as well as to the colonists; nor were they to be molested in their lawful pursuits. Any disputes which might arise between them were to be settled by twelve men, six of whom should be Indians and the other six English.

After paying them for their land, Penn presented them with the merchandise which had previously been spread before them. Thus done, he spread out the roll of parchment, on the ground—under a wide-spreading elm—and, again addressing the chief and multitude of natives, he said: "This ground shall remain common to both people. We will not do as the Marylanders did, that is, to call you children, or brothers only, for parents are apt to whip their children too severely, and brothers often differ. Our friendship shall be stronger than a chain, for a chain might rust, or a tree might fall on it and break it; but we shall consider you as the same flesh and blood with us, *and the same as if one man was to be divided into two parts*"

He then took up the parchment and presented it to Nape-Waxaka, and requested him and the other chiefs to *preserve it for three generations*, that their children might know what



had passed between them, when he could not be with them to repeat it.

As chief Nape-Waxaka stepped forward, and accepted the roll of parchment, he replied to Penn in the following words: "We will live in love with you and your children as long as the Sun and Moon shall endure."



CHIEF NAPEWAXKA, 1682.

These promises were most sacredly kept. Neither side sought to evade the obligations of the treaty, and it remained unbroken for more than fifty years, during which time "not a drop of Quaker blood was shed by an Indian."

The natives proved their firm friendship to the colonists whenever opportunity offered, and supplied them with venison,

with fowl and with furs, in return for articles of European manufacture.

Penn considered it just and reasonable to obtain an additional right to his province, by fair and open purchase from the Indians, with whom he always dealt with sincere kindness and absolute justice. He also gave them counsel from time to time, which was so clearly for their advantage, that he became more and more endeared to them; and his name and memory will scarcely be effaced while the red man continues to exist.

His action has done him infinite honor, and has taught us to respect the lives and property of the most ignorant nations. Here, too, it is, that the mind rests with some pleasure upon modern history, and feels a degree of compensation for the melancholy, horror, and disgust, which the greater part concerning the European settlements, in the "New World," inspires.

William Penn died in the year 1718, and the old sheltering Elm, which became historic by the grand treaty, yielded to the wind in 1811, and was blown down. Various articles were then made of the wood, to be preserved as memorials.

## CHAPTER XXVII.



THE time Penn came among the Indians, he found their habits, customs, and manners, which he has transmitted to us, but little different from such as attach to the wild Indians of two centuries later. His account of them is as follows:

“The natives I shall consider in their persons, manners, language, religion, and government, with my sense of the original. For their persons, they are generally tall, straight, well built, and of singular proportions. They tread strong and clever, and mostly walk with lofty chin: of complexion dark, but by design, as the gypsies in England. They grease themselves with bears oil clarified; and using no defense against sun or weather, their skins must needs be swarthy. Their eye is little and black, not unlike a straight Jew; the thick lip and flat nose, so frequent with the East Indian and the blacks are not common to them, for I have seen as comely, European-like faces among them, of both sex, as on the other side of the sea; and truly an Italian-like complexion hath not much more of the white, and the nose of many of them hath much of the Roman.

“Their language is lofty, yet narrow; but like the Hebrew,



in signification—full, like shorthand in writing, one word serveth in the place of three, and the rest are supplied by the understanding of the hearer; imperfect in their tenses, wanting in their moods, participles, adverbs, conjunctions. I have made it my business to understand the language, that I might not want an interpreter on my business, and I must say that I know not a language spoken in Europe, that hath words of more sweetness or greatness, in accent and emphasis, than theirs; for instances, Oc-to-co-chau, Pa-ha-mi-be, Kan-co-cas, Mi-ni-ha-ha-tan-ka, Po-ques-com, Mi-ni-de-to, all which are names of places, and have grandeur in them. Of words of sweetness, I-na, is mother; Sun-ka-ku, is brother; Ko-da, is friend; Wach-ta-ni-na, is very good; Agu-ya-pe-span, is bread; Tem-ya, eat; Wak-pa-dan-cis-ti-na, Little creek; Yu-ha, to have; Wach-ta, good; Shic-ca, bad; Pa-ya-ta-camis, Sas-passin, Pas-se-gan, the names of places. Tar-ma-nee, Se-ca-nee, Ma-nau-see, Sa-ca-torious, Zit-can-dan-cis-ti-na, are the names of persons.

“If one asks them for anything they have not, they will answer, Wa-ni-ca, which to translate, means *is not I have*, instead of I have not.

“Of their manners and customs there is much to be said. I will begin with children. So soon as they are born they wash them in water, and while very young, and in cold water to choose, they plunge them in the river, to harden and embolden them. Having wrapped them in a fine skin, they lay them on a straight thin board, a little more than the length and breadth of the child, and swaddle it fast upon the board, to make it straight—wherefore all Indians have flat heads—and thus they carry them at their backs. The children go very young, at nine months old, commonly; if boys, they go a fishing till ripe for the woods, which is about fifteen; then they hunt, and after giving some proofs of their manhood, by a good return of skins, they may marry, else it is a shame to think of a wife. The girls stay with their mothers, and help to hoe

the ground, plant corn, and carry burdens; and they do well to use them young, which they must do when they are old, for the wives are the true servants of the husbands, otherwise the men are very affectionate to them.



AN INDIAN FAMILY OF 1682.

“When the young women are fit for marriage, they wear something on their heads for an advertisement, but so as their faces are hardly seen but when they please. The age they

marry at, if womeu, is about thirteen or fourteen; if boys, seventeen or eighteen; they are seldom older.

"Their houses are mats or barks of trees, set on poles, in the fashion of English barns, out of the power of the winds, for they are hardly higher than a man. They lie on reeds or grass; in traveling they lie in the woods, about a great fire, with the mantle of duffles they wear by day wrapped about them, and a few boughs stuck around them.

"Their diet is maize or Indian corn, divers ways prepared; sometimes roasted in the ear in ashes, sometimes beaten and boiled with water, which they call hominy. They also make cakes, not unpleasant to eat; they have likewise several sorts of beans and peas that are good nourishment, and the woods and rivers are their larder.

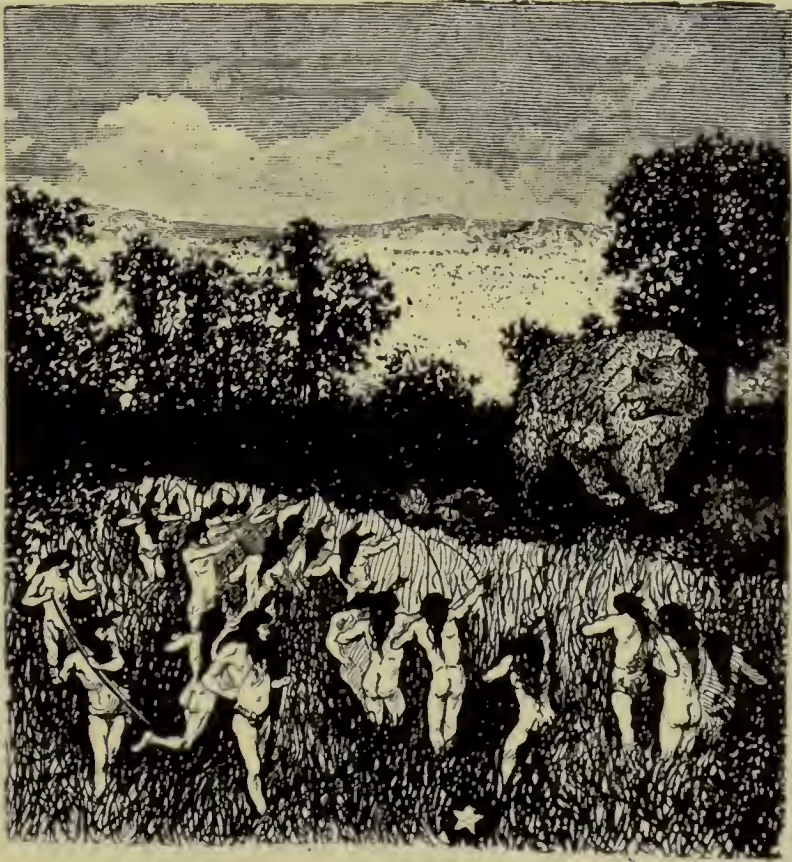
"If a European comes to see them, or calls for lodging at their houses or wigwams, they give him the best place, and the first cut. If they come to visit us, they salute us with an 'Itah,' which is as much as to say, *good be to you*, and set them down, which is generally on the ground; it may be they speak not a word, but observe all that is passing. If you give them anything to eat or drink, well, for they will not ask; and be it little or much, if it be with kindness, they are well pleased, else they go away sullen, but say nothing.

"They are great concealers of their own resentment, brought to it, I believe, by the revenge that hath been practiced among them. In either of these they are not exceeded by the Italians.

"But in liberality they excel; nothing is too good to set for a friend; give them a fine gun, coat, or other thing, it may pass twenty hands before it sticks; light of heart, strong affection, but soon spent. The most merry creatures that live; they feast and dance perpetually, almost; they never have much, nor want much; wealth circulateth like the blood; all parties partake, and none shall want what another party hath, yet exact observers of property. Some kings sold, others presented me with several tracts of land; the pay or presents I presented



them were not hoarded by the particular owners, but the neighboring kings and their class being present when the goods were brought out, the parties chiefly consulted what and to whom they should give them. To every king, then, by the hands of a person for that work appointed, is a portion sent, so sorted and folded, and with that gravity which is



INDIANS KILLING BEAR TWO HUNDRED YEARS AGO.

admirable. Then the kings subdivide it in like manner among their subjects, they hardly leaving themselves an equal share with one of their subjects, and be it on such occasions as festivals, or at their common meals, the kings distribute, and to themselves last. They care for little, because they want but

little, and the reason is, a little contents them. In this, they sufficiently revenge on us; if they are ignorant of our pleasures, they are free from our pains.

“They are not disquieted with bills of lading and exchange, nor perplexed with chancery suits and exchequer reckonings. We sweat and toil to live; their pleasure feeds them. I mean their hunting, fishing, and fowling, and this table is spread anywhere; they eat twice a day, morning and evening; their table and seats are the ground. Since Europeans came into these parts, they are grown great lovers of strong drink, rum especially, and for it exchange the richest of their skins and furs. If they are heated with liquor, they are restless till they have enough to sleep. That is their cry, some more, and I will go to sleep, but when drunk, one of the most wretched spectacles in the world.

“In sickness, impatient to be cured, and for it give anything, especially for their children, to whom they are extremely natural. They drink at those times a *teran*, or concoction of roots in spring water, and if they eat any flesh, it must be the female of any creature. If they die, they bury them with their apparel, be they men or women, and the nearest of kin fling in something precious with them, as a token of their love. Their mourning is blacking of their faces, which they continue for a year. They are choice of the graves of their dead, lest they should be lost by time, and fall to common use. They pick off the grass that grows upon them, and heap up the fallen earth with great care and exactness.

“These poor people are under a dark night in things relating to religion; to be sure, the tradition of it they have only; yet they believe in a God and immortality, without the help of metaphysics; for, say they there is a great spirit that made them, and that the soul shall live in another land again. Their worship consists of two parts—sacrifice and cantico; their sacrifice is their first fruits; the first and the fattest buck they kill goeth to the fire, where he is burnt, with the mournful ditty

of him that performeth the ceremony, but with such marvelous fervency and labor of body, that they will even sweat to a foam. The other part is their cantico, performed by round dances, sometimes words, sometimes songs, then shouts, two being in the middle, that begin, and by singing and drumming on a board, direct the chorus. Their postures in the dance are very antique and differing, but all keep measure. This is done with equal earnestness and labor, but great appearances of joy. In the fall, when the corn cometh in, they begin to feast one another. There have been two great festivals already, to which all come that would. I was at one myself. Their entertainment was a great seat by a spring, under some shady trees, and twenty-five bucks, with hot cakes of new corn, both wheat and beans, which they make up in square form, in the leaves of the stem, and bake them in the ashes, and after that they fall to dancing. But they that go must carry a small present, in their money. It may be sixpence, which is made of the bone of a fish; the black is with them as gold the white silver; they call it all wampum.

"Their government is by kings, which they call to-ka-pa, and those reign by succession, but no woman inherits.

"Every king hath his council, and that consists of all the old and wise men of his nation, which number, perhaps, two hundred people. Nothing of moment is undertaken, be it war or peace, selling of land or traffic, without advising with them, and, which is more, with the young men too. It is admirable to consider how powerful the kings are, and yet how they move by the breath of their people. I have had occasion to be in council with them upon treaties for land, and to adjust the terms of trade. Their order is this: The king sits in the middle of a half moon, and his council, the old and wise on each hand. Behind them, at a little distance, sit the younger part, in the same figures. Having consulted and resolved their business, the king ordered one of them to speak to me. He stood up, came to me, and in the name of the king saluted



me, then took me by the hand and told me that he was ordered by his king to speak to me, and now it was not he but the king that spoke, because what he should say was the king's mind. He first prayed me to excuse them that they had not complied with me the last time; he feared there might be some fault in the interpreter, being neither Indian nor English, besides, it was the Indian custom to deliberate, and take up much time in council, before they resolved, and that if the young people and owners of the land had been as ready as he, I had not met with so much delay. Having thus introduced his matter, he fell to the bounds of the land they had agreed to dispose of, and the price which is little and dear, that which would have bought twenty miles, not buying now two. During the time that this person spoke, not a man of them was observed to whisper or smile. The old were grave, the young reverend in their deportment; they speak little, but fervently, and with elegance. I have never seen more natural sagacity, considering them without (I was going to say) the spoil of tradition; and he will deserve the name of 'man' that outwits them in a treaty about a thing which they understand. When the purchase was agreed on, great promises were made, on both sides, of kindness and good neighborhood, and that the English and the Indians must live in love, as long as the sun gave light; which done, another made a speech to the Indians, in the name of all the To-ka-pa's or kings; first, to tell them what was done; next, to charge and command them to love the christians, and particularly to live in peace with me; that many governors had been in the river, but that no governor had come himself to live and stay here before, and having now such a one that treated them so well, they should never do him or his people any wrong. At every sentence of which they shouted in their way.

"The justice they have is pecuniary. In case of any wrong or evil fact—he it murder itself—they atone by feasts and presents of their wampum, which is proportioned to the offense

or person injured, or of the sex they are of; for, in case they kill a woman, they pay double, and the reason they render is that she can raise children, which men can not do. It is rare that they fall out, if sober; and, if drunk, forgive it, saying it was the drink and not the man that abused them.

"We have agreed that, in all differences between us, six of each side shall settle the matter. Do not abuse them, but let them have justice, and you win them. The worst is that they are the worse for Christians, who have propagated their views, and yielded them tradition for ill and not for good



BEARING HOME THE PRIZE.

things. But, as low an ebb as these people are at, and as inglorious as their own condition looks, the Christians have not outlived their right, with all the pretentions to a higher manifestation. What good, then, might not a good people ingraft, where there is so distinct a knowledge left between good and evil?

"I beseech God to incline the hearts of all who come into these parts to outlive the knowledge of the natives by fixed obedience to the greater knowledge of the will of God. For it were miserable, indeed, for us to fall under the just censure

of the poor Indians' consciences, while we make professions of things so far transcending.

"For the original, I am ready to believe them of the Jewish race; I mean of the stock of the ten tribes—and that for the following reasons: *First*, They were to go to a land not planted or known, which, to be sure Asia and Africa were if not Europe; and he that intended that extraordinary judgment upon them, might make the passage not uneasy to them, as it is not impossible in itself, from the eastermost part of Asia to the westernmost part of America. In the next place I find them of like countenance, and their children of so lively resemblance that a man would think himself in Duke's place or Berry street, in London, when he seeth them. But this is not all. They agree in rites; they reckon by moons; they offer their first fruits; they have a kind of feast of tabernacles; they are said to lay their altar upon twelve stones; their mourning a year; customs of women; with many other things that do not now occur."



## CHAPTER XXVIII.



THE peaceful relations existing between the races in the province of Pennsylvania, from 1682 until 1740, are an exception. As the colonies increased in number, and grew in population, controversies and wars with the Indians increased. Aside from the province of Pennsylvania, the colonists regarded the Indian as an undesirable neighbor, and wrested his lands from him as

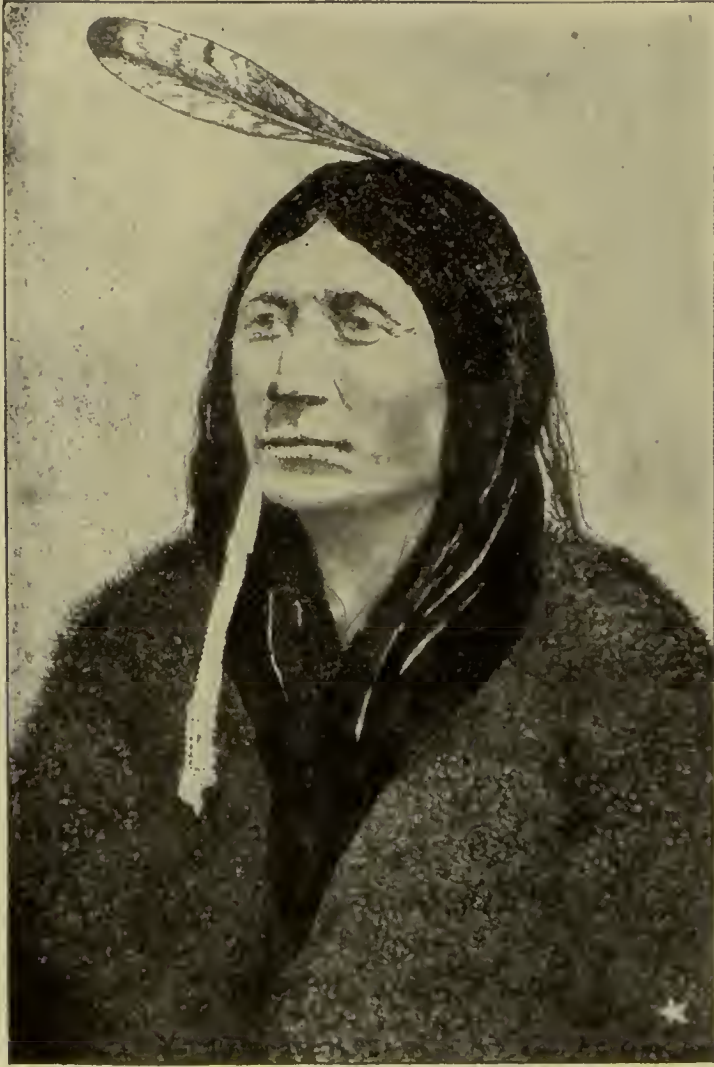
though he had no business there.

After the long struggle between France and England, for possession of American lands, and following the fall of Fort Du Quesne, in 1759, colonists from Maryland, Virginia, and other provinces, began to press forward to possess the land in the valleys of the Ohio and its tributaries. They took no notice of the rights of the Indians who were inhabitants of those regions, but boldly ordered them away. Hence, there was an incipient movement on the part of various western tribes, who in the war had followed the fortunes of France, to recover the possessions which England had won from her. This was called, by the British, "*the conspiracy of Pontiac.*"

Pontiac, head counsel of the Ottawa tribe, was one of the most remarkable chiefs of his time. He resided with his tribe near Detroit. No savage has shown a more marked character

in forming great comprehensive plans, or energy and boldness in executing them. "He was one of those heroic men who stamp their character on their country and their age."

This great red man, with his far-reaching mind, warned the



CHIEF PONTIAC.

tribes around him of the great danger in permitting the English to establish permanent settlements in their country, and counseled them to unite in one grand effort to dislodge them.

He well understood the skill, and vast military power of the English, but he had been assured by one Louis Bovier a French Jesuit who dwelt with the Ottawas, that the king of France was ascending the river St. Lawrence with a mighty army to assist the Indians in driving the English into the sea; that by the combined forces of the French and Indians, the power of the French would be restored in Canada and the English would be forever checked in their progress westward. Thus, the chief resolved to lead the united tribes to "victory or to death."

In the month of December, 1762, Pontiac called a council in his own tribe, and in a speech, he proclaimed that, while he was in the wilderness a few days previous, he had heard the voice of the Great Spirit, saying: "Why do you suffer these dogs in red clothing to enter your country and take the land I have given you? If you permit the white men to remain in your midst, you shall be utterly destroyed by their poison. Drive them from you. Drive them! When you are in distress I will help you."

This voice was heard by the tribes far and near, from the messengers sent out by Pontiac to repeat it. The embassies journeyed to the borders of the river Ottawa, into the country of the Ohio, through the wild regions of the Great Lakes, and over the vast territory east of the Mississippi, with their crimson-stained tomahawks—in token of war. They went from village to village, and summoned the rulers and old men of the tribes to hear the words from the land of spirit, as they had been revealed to the great medicine chief of the Ottawas.

The "revelation" was delivered by the various deputies, word for word, with vehement gestures, and was everywhere approved by the auditors, who pledged themselves, according to the Indian custom, to assist in the grand contemplated struggle to regain the possessions which had been wrested from them.

Rulers of the various tribes were invited to attend a grand



council of war, to be held on the banks of the Ecories river, at the home of Pontiac, near Detroit, on the day following the appearance of the new moon in the month of April, 1763; at which time and place, the prophet would deliver a personal address to them, and set the date upon which the war should begin.

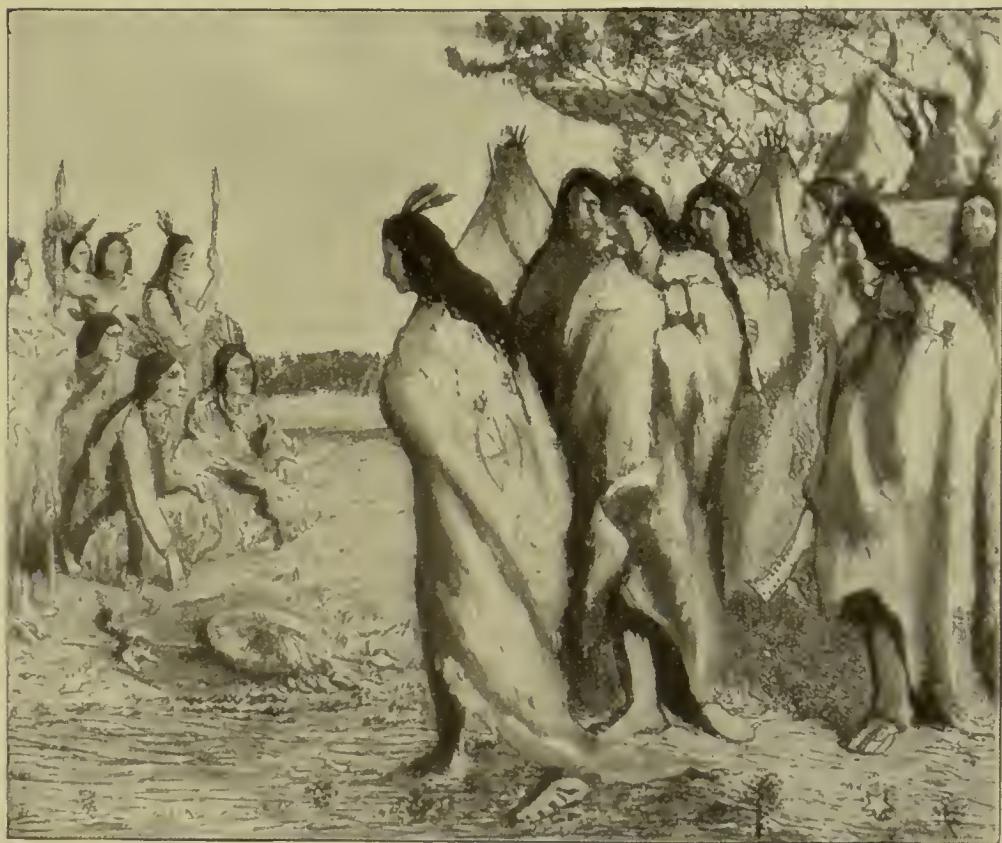
This was a period of wild commotion in the western wilderness. Indians everywhere preparing for strife, and the warriors of a hundred villages participating in the war-dance.

On the 26th of April, the great council-signal appeared in the sky, and band after band marched to the designated spot. For more than a mile up and down the banks of the Ecoris river the forest was crowded with restless warriors. It was an event all important to the red men. They had heard of the words of the great Pontiac, as spoken by his light-footed messengers. Now they stood face to face with the man who had the power to unite all the tribes of the forest and plains, and who was to stand forth before them and verify, by matchless word and gesture, the sad story of their approaching ruin. By his superior wisdom, the selfish and despised policy of the Britains was to be laid bare, and by his eloquence he would point out a means by which their declining prowess could be revived.

On the morning of the 27th of April, 1763, criers walked to and fro among the camps, and, in loud voices, summoned the warriors to council. In a few moments, thousands of naked warriors, bearing only their implements of war, seated themselves in circle after circle, around this great chieftain—who stood beside a bending tree to which was appended the tribal medicine of the Ottawas—until the outer circle extended far back in the woods. A formidable armament. A dozen different tribes now mingled in one grand assembly, and smoked their pipes in harmony.

His address was well calculated to win the respect and admiration of his audience. His figure was grand in its pro-

portions; his expression was bold and stern, and his bearing was imperious and peremptory. He wore nothing but the scanty breech-clout about his waist, and a feathered plume, in his long black hair, which was the insignia of his office, and also contained his own private medicine, by which, as he believed the power and good will of the Great Spirit was bestowed upon him.



PONTIAC ADDRESSING THE ASSEMBLED CHIEFS, 1763.

The record of Pontiac's address to the assembled tribes, on the 27th of April, 1763, was afterwards found among the papers belonging to Bovier, the priest, who was slain by the English, together with many Ottawa warriors who fell in their attempt to destroy the garrison at Detroit. It was then taken

back to England, and published in a London paper. One of the papers containing the speech was preserved by the ancestor of the author, on the side of his mother, a native of London, and has thus been handed down so that it is now before the writer, and it reads thus :

“Friends, and warriors—brave and mighty, listen to me with patience. Calmly reflect on the condition of things which we have permitted to take place in our great country. Can you not clearly see the swift approach of ruination to our race? The Great Spirit is becoming ashamed of us because we have neglected to defend our own homes, our women, and our little children. Are we to be forever branded as cowards? I am an Ottawa; my fathers were warriors. Their son is a warrior. From them I only take my existence; from my tribe I take nothing. I am the maker of my own fortune, and, I would be happy if I could make that of my people, and of my country, as great as the conceptions of my mind. When I think of the spirit that rules the universe, the being within communing with past ages, tells me that once, nor until lately, there was no white man on this continent. It then belonged all to the red men, children of the same blood, placed in it by the great spirit, who designed it for their keeping, to traverse it, to enjoy it, and to fill it with the same race. Once a happy race. Since made miserable by the white people who are never contented, but always encroaching.

“The way, and only way to stop this evil, is for all the red men to unite in claiming a common and equal right in the land, as it was in the hands of our forefathers, and should be yet; for it never was divided, but belongs to all, for the use of each. No part has a right to sell, even to each other, much less to strangers. The whites have no right to take the land from us because we were the first owners. It is ours. All red men have equal rights to unoccupied land. The right of occupancy is as good in one place as in another. There can be no two occupants in the same place. The first excludes all others. It



is not so in hunting or traveling, for there the same ground will serve many, as they may follow each other all day; but the camp is stationary, and that is occupancy. It belongs to the first who sits down on his furs or skins which he has thrown on the ground, and until he leaves it no other has a right.

“An Indian, who was as bad as a white man, could not live in our nation. He would be immediately put to death, and left in the woods to be eaten up—soul and body—by the wolves. The white men carry false looks, and deal in false actions. They smile in the face of the Indian to cheat him. They shake them by the hand to gain their confidence to make them drunk, to deceive them, and to take our wives from us to use as slaves for whole armies.

“We told them to let us alone, and to keep away from us, but they follow on, and beset our paths, and they coil themselves among us, like the snake. They poison us by their touch. We are not safe. We live in danger. We are becoming like them, liars, thieves, and murderers. They are driving the deer from our forests; their design is to murder all they can of us and to starve the rest of us. Without the least cause, they have, from the very beginning, murdered our wives and children—in cold blood. Are we to permit such evil to continue, and to grow worse from day to day? I say no! The Great Spirit is ashamed of us. He came to me when my mind was sadly distressed over the future prospects of my people, and he said: Why do you suffer these dogs in red clothing to enter your country and take the land I have given you? If you permit the white men to remain in your midst, you shall be utterly destroyed by their poison. Drive them from you! Drive them! When you are in distress I will help you.

“It is my design to attack the military and trading posts at Green Bay, Niagar, Fort Pitt, Sandusky, Presque Isle, Lebeuf, Miami, Michilimackinac, St. Joseph, Detroit, and all

other places in the country occupied by the various tribes present. The attack to begin on the day following the appearance of the next new moon. The braves of the Miami, Wyandot, Pottowatomie, Delaware, Shawnee, Chippewa, Ojibwa, and all other tribes whose chiefs are present, shall proceed, each to his own country, and on the day fixed, attack the English wherever they can be found; but spare the French, who are our friends; they have done us no harm, and they will help us, and the Great Spirit will help us.

“This belt of wampum which I now hold in my hand, was sent to me by the king of France, as a pledge that he will help us with his mighty force, which is now on the way to our country. Now, when I strike my tomahawk into the tree, here by my side, it shall be the signal for all head chiefs of tribes present, who desire to unite with us in leading their warriors to battle, to come forward and each pledge himself, and the blood of his warriors, by striking his tomahawk into the same tree with mine.

“The Ottawas are all brave; they are men, but alone we would be overwhelmed by our white foes. I sent you the tidings of our sad condition, by my true warriors, that you might see fit to help us in defense of our homes—and yours. By united action, we can drive our enemies far from our homes, if not into the great sea, where they belong. Pontiac is a true Indian, and disdains to cry like a woman. He loves his wives, his children, and feels for his people. He does not care for himself. He cares for the nation; they are suffering. He laments their fate. These things call upon us for revenge. I have killed many, but I have not glutted my vengeance for my people, and for my country. By your consent I will lead you—either to victory or to death—and if to death, we can go to the land of spirits without shame, and receive the commendations from the Great Spirit, who will say that we have done our duty, and that we are warriors, brave and true.” Then striking his tomahawk into the tree with terrific force, he

continued: "Who will follow Pontiac?" when every chief rushed forward and likewise pledged himself.

The frontier settler, singing in fancied security, planted his crop; the unsuspecting soldiers calmly retired from the



AN OTTAWA SCOUT.

warm sun of early summer to the shade of the trees, newly clothed in green foliage, and all was peace and joy from the banks of the Mississippi to the Alleghanies. Yet through that



vast territory, band after band of sullen red men were journeying from the central valleys to the eastern hills, and the Great Lakes. Every English fort was hemmed in by mingled tribes, who anxiously waited for the struggle, which was to determine their fate, and the possession of their inherited privileges.

At last the day came, in the latter part of May, the thin silvery rim of the new moon was seen suspended, as it were, in mid-air; the signal for a horrible war. The attack was promptly made, and nine forts were immediately taken by the Indians. The British were slaughtered on every hand, and the "border streams ran red with blood." A letter from Fort Pitt says: "In western Virginia and Pennsylvania, more than twenty thousand people have been either killed or driven from their homes, and we hear of scalping every hour." Traders were seized and slain, wherever found, and their goods were taken by the warriors. Detroit, Fort Pitt, and Niagara were attacked by powerful forces, but, being strongly fortified were not destroyed.

Pontiac, himself, led the attack on Detroit, and, had not his design been communicated to Major Gladwin some days previous, by an Indian girl—who's lover he was—it would have been taken. As it was, the officer had made preparations to resist the attack, and barely succeeded in holding at bay the strong force of Ottawas, who environed the post, and for two months kept the troops in the strong-hold; nor did they cease the siege until reinforcements from England finally arrived to their relief.

The appearance of strange parties of Indians, upon the frontier of Virginia and Pennsylvania, together with the news of so many posts having fallen into the hands of the Indians, caused a fearful panic and stampede among the settlers; but, as soon as possible, a formidable force was raised at Philadelphia, and, under Colonel Boquet, the column proceeded to the relief of Fort Pitt. On its arrival at Carlisle, in July, the garison was filled with terror-stricken fugitives. The settlers on the Juniata, in Sherman's valley, and on the Tuscarora, had

all suffered severely and many had passed onward to Lancaster and to Philadelphia.

Other large bodies of troops were raised to pursue the Indians. A few of these columns met with serious reverses, though more were successful, and the tide of disaster turned upon the Indians. The red man was slain wherever found. In many instances Indians who were taken prisoners, were afterwards most barbarously tortured to death by the hundred.

The Moraven Indians, on the Susquehannah, who had been perfectly peaceable, the best of friends toward the colonists, and when the warriors were enlisted with—and at the time out fighting other Indians—for the English, a large column of troops swooped down upon the women and children, at their home camp and massacred every one in sight. A few managed to escape, for the time being, and these fled to Lancaster, where they were permitted to occupy the jail for their security. The next day the jail door was broken down by a military organization, known as the "Paxton Boys," one thousand strong, who perpetrated one of the most atrocious massacres in the annals of Indian warfare, by cutting to pieces the last mothers and infants of those unoffending people.

The author fears that, had he been an Indian, *under such provocation*, he might have been a *bad* Indian.

## CHAPTER XXIX.



FOLLOWING the "*Pontiac War*," the British government issued a proclamation, in October, 1763, which had the effect of allaying the fears of the red men for a time; and had it been faithfully observed, it would have had a salutary effect in the future.

By this document, the Indians were to have the protection of the British against invasion by the colonists upon their possessions not previously ceded. No governor or commander-in-chief of the colonies were to presume, on any pretext whatever, to grant warrants of survey or pass any patents for lands beyond the bounds of their respective governments, as described in their commissions; all the lands beyond the sources of the rivers which emptied into the Atlantic ocean from the west, not previously ceded, was reserved to the Indians; and all persons were strictly enjoined from locating themselves upon the Indian lands, while those already settled there were ordered to vacate at once.

Subsequently Sir William Johnson, representing the English government, made a treaty with the Shawnee and Delaware tribes of the Sioux nation, by which a large body of warriors joined the English army in its march into the Illinois country for the purpose of taking possession of the forts there. At the same treaty, and by reason of the friendly acts of the



English, these Indians turned over nearly two hundred white captives, procured during the "Pontiac War," to Sir William Johnson.

However, the royal proclamation, as well as the solemn promises of Sir William Johnson, were ignored by the colonists, and, in less than a year, settlers crossed the mountains and located themselves in the Indian country in defiance of the admonitions of General Gage, the commander of the King's forces. By the year 1765, the natives were surprised to be informed by the settlers that their prairies and valleys had been settled by the colonies on the strength of a treaty made between the whites and a couple of the Indian chiefs, of which the red men had no knowledge whatever.

These Indians were less ignorant perhaps than they were given credit for. They did know that no such treaty had been made, and of course disorder followed. By order of Sir William Johnson, Col. Grogan descended the Ohio river to "conciliate the dissatisfied tribes." He had with him a party of Indians representing the Shawnee Delaware, and Seneca tribes of the Sioux nation.

He proceeded into the Illinois country and continued his journey to the Niagara, but was unable to accomplish anything. The Indians had already become so disgusted with the colonization schemes that they placed no confidence in the power of Johnson in their behalf. Some of the chiefs advised Col. Grogan, however, that they wished him to inform the colonists that no treaty made between the whites and any couple of tribes of a nation in which all the tribes were interested would be recognized by the tribes who were not present and parties to such a treaty.

Notwithstanding, in the fall of 1768, Sir William Johnson, accompanied by his assistants and several agents of the traders who had suffered in the "Pontiac War" of 1763, met a few chiefs of the Shawnee and Delaware tribes of the Sioux nation, at Fort Stanwix, and in a treaty with these two representa-

tives of the nation adopted a *boundary line* which was to separate the western Indians from the English *in all future time*. The Indians claimed this *line* should be the *Ohio river*. Parties from Pennsylvania, New Jersey, and Virginia were present. A boundary line, adopting the Ohio to its source from the mouth of the Tennessee river, and from the source of the Ohio up the Alleghany to Kittanning, and thence across to the Susquehannah, was adopted.

By virtue of this treaty, the country south of the Alleghany and east of the Ohio was regarded as belonging to the British.



CHIEF LOGAN.

but the Cherokee tribe claimed that part south of the Kenhawa. No attention was paid to their claim, and their land was soon entirely occupied by the whites.

Indians were slaughtered by the colonists wherever found asserting their rights, regardless of age or sex. Whole families of unoffending natives were slain. Among these was the family of Chief Logan, one of the most sincere friends the whites ever had but afterward an ever deadly enemy.

Chief Cornstalk, of the Shawnee tribe, his son and a sub-

ordinate chief, Red Hawk, who went on a friendly visit to Captain Arbuckle at a post at the mouth of the Big Kenhawa, were butchered outright by the command. These brutalities and dissatisfactions between the whites and Indians were noticed by Washington, and recorded in his journal in 1770, during his journey to the Ohio.

Such treatment filled the breasts of the great Sioux nation, as well as other tribes, with hatred, and caused a terrible thirst for revenge by which the loss of life and destruction of property to the settlers was simply appalling. At this time a congress of Indians, stimulated by the English, was gathering at Otsego to arrange to "drink the blood and eat the flesh of the Bostonians," and, in fact, the events of this period were of a very touching character, and full of thrilling incidents.

The oppressive acts of Great Britain prior to the revolt of the colonies, and preceding the odious *stamp act*, and the hostile feeling thereby produced, had induced that government to take preparatory measures to resist the outbreak which seemed inevitable, and she had her emissaries among the savages, inciting them to take up arms. It was clearly apprehended that several tribes were in a hostile attitude, which grew out of the conduct of the troops who were engaged in the hostilities known in our colonial history as Dunmore's War; and, on the first of June, 1775, a petition from the people residing west of the Alleghany mountains was laid before the Continental Congress. These petitioners expressed "fears of a rupture with the Indians, on account of Lord Dunmore's conduct," and requested "commissioners from the colony of Virginia and province of Pennsylvania, to attend a meeting of the Indians at Pittsburg on behalf of these colonies."

On the 30th of the same month several letters and speeches from the Indians were laid before the Congress and read, whereupon the committee on Indian affairs was directed to prepare proper talks to the several tribes of Indians in view of engaging their friendship and neutrality in the existing un-



happy dispute with Great Britain; and the Congress *resolved*,

"That the securing and preserving of the friendship of the Indian nations appears to be a subject of the utmost moment to these colonies; that there was too much reason to apprehend that the British will spare no pains to excite the several Indian nations to take up arms against the colonies, and that it became them to be very active and vigilant in exercising every prudent means to strengthen and confirm the friendly disposition toward the colonies, among the northern tribes, which has so long prevailed, and which has been lately manifested by some of those to the southward."

At this same time, the Congress made provision for the appointment of boards of commissioners to superintend Indian affairs in behalf of the colonies. Three departments were designated—the northern, southern, and middle. The first to embrace all of the Sioux nation, and all the Indians northward of those; the second to extend far enough north to include the Cherokees, and all the Indians south of them; and the third to include the tribes that lie between the other two departments. The Commissioners were given power and authority to treat with the Indians in their respective departments, in the name and on behalf of the colonies, the object being to preserve peace and friendship with the Indians and to prevent their taking any part in the "present commotions." The Commissioners were also empowered to seize any of the King's superintendents, their agents or deputies, who were found stirring up or inciting the Indians to become inimical to the colonies, and to keep them in safe custody until such order is taken in the premises as to the Congress may seem proper. Other powers and duties were conferred upon the Commissioners, and money appropriated to be expended by them in making treaties and supplying presents to the Indians.

This was the first legislation of the Continental Congress creating an official board to administer Indian affairs. During the remainder of the year 1775, numerous resolves were

adopted by the Congress giving advice and aid to the commissioners of Indian affairs in the three departments, and looking to the securing of an alliance with the Indian nations. On January 27th, 1776, Congress "*Resolved*"—

"That in order to preserve the confidence and friendship of the Indians, and to prevent their suffering for want of the necessaries of life, a suitable assortment of Indian goods, to the amount of forty thousand pounds sterling, be imported on account and risk of the United Colonies.



CONTINENTAL INDIAN COMMISSIONERS VISITING THE SIOUX.

"That said goods, when imported, be divided among the different departments, in the following proportions, viz: For the northern department, comprehending Canada, thirteen thousand three hundred and thirty-three pounds, six shillings and eight pence sterling; for the middle department, the like value; and the residue for the southern department.

“That the respective commissioners, or such of them as can conveniently assemble for that purpose, shall, as the goods arrive, fix a price, adding to the first cost, interest, the charge of insurance, and all other charges, and also a commission not exceeding two and one-half per cent on the first cost, for their own care and trouble in receiving, storing, and selling them to the Indian traders; but such commissioners as are at the same time members of Congress shall not be burdened with this part of the business, nor receive any part of the aforesaid commission.

“That no person shall be permitted to trade with the Indians without license from one or more of the commissioners of each respective department.

“That all traders shall dispose of their goods at such stated reasonable prices as shall be fixed and ascertained by the commissioners, or a majority of such as can conveniently assemble for that purpose, in each respective department, and shall allow the Indians a reasonable price for their skins and furs, and take no unjust advantage of their distress and intemperance; and to this end they shall respectively, upon receiving their licenses, enter into bond to the commissioners, for the use of the United Colonies, in such penalty as the acting commissioners, or commissioner, shall think proper, conditioned for the performance of the terms and regulations above prescribed.

“That to such licensed traders only, the respective commissioners shall deliver the goods, so to be imported, in such proportions as they shall judge will best promote a fair trade, and relieve the necessities of the Indians.

“That every trader on receiving the goods shall pay to the commissioners, in hand, the price at which they shall be estimated; and the commissioners shall, from time to time, as the money shall come to their hands, transmit the same to the Continental treasurers, deducting only the allowance for their trouble, as aforesaid.

“That the trade with the Indian nations shall be carried



on at such posts and places only, as the commissioners for each department shall respectively appoint.

"That these resolutions shall not be construed to prevent or deter any private person from importing goods for the Indian trade, under the restrictions herein expressed."

On February 15th, 1776, the Congress "*Resolved*,"

"That a friendly commerce between the people of the United Colonies and the Indians, and the propagation of the



COLONIAL AGENTS NEGOTIATING A TREATY WITH THE SIOUX.

gospel and the cultivation of the civil arts among the latter, may produce many and inestimable advantages to both, and that the commissioners of Indian affairs be directed to consider of proper places, in their respective departments, for the residence of ministers and schoolmasters, and report the same to Congress.

Several other *Resolves* were passed by the Congress during

the latter part of the year 1776 and through the year 1777, looking toward a friendly intercourse with the Indian nations. This was a period of deep interest, for the British emissaries were then among the natives, striving to enlist them against the United States, in the war then in progress. In March, 1778, the Congress "*Resolved*,"

"That General Washington be empowered, if he think it prudent and proper, to employ in the service of the United States a body of Indians, not exceeding four hundred, and that it be left to him to pursue such measures as he judges best for procuring them, and to employ them, when procured, in such a way as will annoy the enemy, without suffering them to injure those who are friends to the cause of America."

At the same time the Congress "*Resolved*,"

"That Brigadier McIntosh be directed to assemble at Fort Pitt as many Continental troops and militia as will amount to fifteen hundred, and proceed without delay to destroy such towns of the hostile tribes as he, in his discretion, shall think will most effectually tend to chastise and terrify the savages, and to check their savages on the frontiers of these states."

The first of these resolutions was prompted, no doubt, by the fact that the British had Indians employed in their military service; and the second, levying troops to destroy the villages of hostile Indians, was evidently induced by the incursion into the settlement in the valley of Wyoming by the Seneca tribe, "aided by tories and other banditti," from the frontiers of New Jersey, Pennsylvania and New York. The board of war was therefore directed to take prompt measures in the premises.

During the progress of the struggle for independence, large numbers of the inhabitants of the colonies were tortured and killed by the Indians, and whole families of Indians were likewise butchered by the whites. There was scarcely a time when there was not fear and apprehension by reason of the temper of many of the Indian tribes, who, through the influ-

ence of British agents, were made more actively hostile. Both parties had enlisted Indians in the military service, and thus cultivated their savage propensities and their love for strong drink, and at the close of the terrible contest, by which the United States of America became a free country, the Great Sioux nation, who fought with the colonists for this freedom, have been actually made prisoners of war by the government they loyally assisted, as well as dispossessed of their cherished possessions for all time.



## CHAPTER XXX.



THE first formal treaty made by the United States with any Indians, was that made at Fort Pitt, in the year 1778, with the "Delaware" tribe, of the Sioux nation, descendants of the "Leni Lenape" tribe who treated with William Penn in October, 1682. By this treaty, the lands of the nation were not referred to by any specific boundaries. The Delaware tribe simply agreed

to "give a free passage to the troops of the United States, by the most practicable route through" their "country to the posts and forts of the British, on the lakes and other places to the northward."

At the close of the Revolution, in 1783, Great Britain made over her western lands to the United States. Of course she could not, and did not, make over more land than she had received from France, except the Indian title to a small portion of the territory south of the Ohio river; but the Congress of the United States seem to have conceived the idea that it had, under the treaty with England, an undisputable right to all the land embraced in the territory thereby ceded; and, regarding the Indian title as forfeited by the Revolution, assumed that the government would not purchase lands from

the Indians, but simply grant them peace, and dictate the terms as to the boundary lines of territory allowed.

The United States Congress, in May, 1783, "*Resolved*,"

"That the secretary of war take the most effective measures to inform the several Indian nations on the frontiers of the United States, that preliminary articles of peace have been agreed on, and hostilities have ceased with Great Britain, and to communicate to them that the forts within the United States, and in possession of the British troops, will speedily be evacuated; intimating, also, that the United States are disposed to enter into friendly treaty with the different tribes, and to inform the hostile nations that unless they immediately cease all hostilities against the citizens of the United States, and accept of these friendly proffers of peace, Congress will take the most decided measures to compel them thereto."

The commissioners appointed in 1783, were originally instructed to make treaties with all the Indian nations, provided for one convention with all the tribes, but these were amended the following March, so as to authorize treaties with tribes separately, as far as possible.

On the 22d of October, 1784, government commissioners, Arthur Lee, Richard Butler, and Oliver Walcott, made a treaty with a few tribes of Indians at Fort Stanwix. The third article reads thus:

"Article 3. A line shall be drawn beginning at the mouth of a creek about four miles east of Niagara, called Oyonwayea, or Johnson's landing place, upon the lake, named by the Indians Oswego, and by us Ontario; from thence southerly, always four miles east of the carrying path, between Lake Erie and Ontario, to the mouth of Tehoreroran, or Buffalo creek, on Lake Erie; thence south to the north boundary of the State of Pennsylvania, thence west to the end of the said north boundary, thence south along the west boundary of said state to the river Ohio, the said line, from the mouth of the Oyonwayea to the Ohio, shall be the western boundary of the six nations (or Sioux nation); that the six nations shall

and do yield to the United States all claims to the country west of the said boundary, and then they shall be secured in the peaceable possession of the lands they inhabit, east and north of the same, reserving only six miles square round the



"THE THIRTEEN FIRES"—SIOUX RECORD OF THEIR FIRST TREATY WITH THE UNITED STATES, 1778, PROCURED BY THE AUTHOR IN 1878.

Fort of Oswego to the United States, for the support of the same."

The last article of the treaty states that "the commissioners, in consideration of the present circumstances of the Six Na-



tions, and in the execution of the humane and liberal views of the United States, upon the signing of the above articles, will order goods to be delivered to the said Six Nations, for their use and comfort."

Another treaty was made with a few tribes of the Six Nations, at Fort Harmer in the month of January, 1789. Arthur St. Clair, governor of the Northwest Territory, was the commissioner on the part of the United States. The Six Nations, except the tribes who did not attend, confirmed the boundary line established by the treaty of 1784, giving a release to all lands west of said boundary to the United States, and both parties mutually pledged themselves to peace and friendship forever.

On January 21st, 1785, a treaty was made at Fort McIntosh, between the United States and the Chippewa, Wyandot, Ottawa, and Delaware tribes of the Sioux Nation. In this treaty the government was represented by Arthur Lee, Richard Butler, and George Rogers Clark. The chiefs acknowledged themselves and their tribes to be under the protection of the United States, and no other sovereign whatsoever. The following is the third article:

"Article 3. The boundary line between the United States and the Wyandot and Delaware nations shall begin at the mouth of the river Cuyahoga, and thence up said river to the portage between that and the Tuscarawas branch of the Muskingum; thence down the said branch to the forks at the crossing place above Fort Lawrence (Laurens), thence westwardly to the portage of the Big Miami, which runs into the Ohio, at the mouth of which branch the Fort stood which was taken by the French in 1752; thence along said portage to the Great Miami, or Ome river (Maumee), and down the southeast side of the same to its mouth; thence along the south shore of Lake Erie to the mouth of the Cuyahoga, where it began."

The fourth article stipulates that all the lands contained in the said boundary lines were confirmed to the Delaware and Wyandot tribes, and to such of the Ottawa tribe as live

thereon, reserving several six-mile square tracts for the establishment of trading posts, designated as follows: At the mouth of the Miami, or Ome (Maumee) river; at the portage on the branch of the Big Miami, which runs into the Ohio, and the same on the lake at Sandusky, where the fort formerly stood, and two miles square on each side of the lower rapids of Sandusky river; at the posts of Detroit and Michilimackinac, "which posts and lands shall be to the use and under the government of the United States."

The fifth article provides that if any citizen of the United States, or other person, not being an Indian, shall attempt to settle on any of the lands allotted to the Delaware and Wyandot tribes, except the lands reserved, "such persons shall forfeit the protection of the United States, and the *Indians may punish him as they please.*"

On the 31st of January, 1786, a treaty was entered into on the northwest bank of the Ohio river, at the mouth of the Great Miami river. The stipulations and provisions of this treaty were similar to those of previous treaties, except boundary lines which were defined in the sixth article, and read as follows:

"The United States do allot to the Shawanoe nation lands within their territory, to live and hunt upon, beginning at the south line of the lands allotted to the Wyandot and Delaware nations, at the place where the Great Miami river, which falls into the Ohio, intersects said line; thence down the river Miami to the fork of that river next below the old fort which was taken by the French in 1752; thence due west to the river De la Pance; thence down that river to the river Wabash, beyond which lines none of the citizens of the United States shall settle, nor disturb the Shawanoes in their settlements and possessions."

On January 9th, 1789, a treaty between the United States, by Governor Arthur St. Clair, and the chiefs and head warriors of the Pottawatomie, Ottawa, Chippewa, Sac, Wyandot,

and Delaware tribes of the Great Sioux Nation was concluded at Fort Harmer. By this treaty the boundary line between the United States and said Indian tribes, as defined in the treaty of Fort McIntosh, January 21, 1785, was confirmed, except the line from the portage to that branch of the Miami river which runs into the lake. As described in the Fort McIntosh treaty, the words strictly construed would carry the line over to the Auglaize, which was not the intention of either the commissioners or the Indians. "Therefore it is hereby declared that the line shall run from said portage directly to the first fork of the Miami river, which is to the southward and eastward of the Miami village, thence down the main branch of the Miami to said village, thence down that river to Lake Erie, and along the margin thereof to the place of beginning."

In the spring of 1791, an expedition was fitted out and placed under the command of Governor Arthur St. Clair, who had been appointed a major-general in the United States army. The secretary of war instructed St. Clair that one object of the campaign was to establish a strong and permanent military post at the Miami village, stating further, that "the Indians are to be conciliated upon this point, if possible, and it is presumed good arguments may be offered to induce their acquiescence."

St. Clair, with fourteen hundred strong, set out to establish the said military post in the country of the Miami tribe of the Sioux Nation. On the 3rd of November, 1791, he reached a stream which he supposed was the St. Mary of the Maumee, but in reality a branch of the Wabash. At this point, thinking he was within about fifteen miles of the village, he decided to remain over night; then move, on the next morning, "to attack the enemy as soon as the first regiment came up." On the 4th, a terrible battle was fought. St. Clair reported that Major Butler's battalion together with part of Clark's, were thrown in considerable disorder notwithstanding the exertions



of both these officers. "The fire, however, of the front line checked the Indians, but, almost instantly, a very severe attack began upon that line, and in a few minutes it was extended to the second. The great weight of it was directed against the center, where the artillery was placed, and from which the men were repeatedly driven with great slaughter. The conflict was terrible. The artillery was soon silenced, every officer but one being slain, and more than one-half of



THE AWFUL DEFEAT OF ST. CLAIR'S ARMY BY THE SIOUX.

the army was killed. The retreat, in those circumstances was, as you may be sure, a precipitate one. It was in fact a flight. The camp and the artillery were abandoned, but that was unavoidable, for not a horse was left alive to have drawn it off, had it otherwise been practicable. But the most disgraceful part of the business is, that the greatest part of the men threw away their arms and accouterments, even after the pur-

suit, which continued about four miles, had ceased. I found the road strewed with them for many miles, but was not able to remedy it, for having had all of my horses killed, and being mounted on one that could not be pricked out of a walk, I could not get forward myself, and the orders I sent forward, either to halt the front or to prevent the men from parting with their arms, were unattended to. The flight continued to Fort Jefferson, twenty-nine miles, which was reached a little after sun-setting."

Out of St. Clair's army of fourteen hundred men, the killed and wounded were eight hundred and ninety, in the attempt "to establish a *strong military post at the Miami village*," which was "the great object of the campaign." Other forts were under contemplation in addition to this, connecting it with Fort Washington, on the Ohio.

There is in this sad tragedy matter for the most serious reflection. Let us not lose sight of the fact that Governor St. Clair was the United States Commissioner and party to the treaty of Fort Harmer, January 9th, 1789, less than three years before the overwhelming defeat of his army. By that very treaty a line was established to remain "a division line between the lands of the United States and the lands of said Indian nation forever," and the village was in the territory confirmed to the Indian nations forever, by the treaty, with assurances that "if any person or persons citizens or subjects of the United States, or any person not being an Indian, shall presume to settle upon the lands confirmed to the said nations, he and they shall be out of the protection of the United States, and the said Indian nations *may punish them in such manner as they see fit*."

Several tracts of land, six miles square, were reserved for posts and forts, but there was no provision for any reservation at the Miami village for any purpose, though the existence of the village was known before the treaty, and even referred to in the treaty.



No language can more fittingly describe the unsettled anxiety and the grievances of the Indians at that period than does the speech of Chief Brant, to the commissioners of the United States, on the 13th of August, 1793.

On that day a grand council was held at the foot of the Maumee rapids, at which no less than fifty chiefs and head warriors were assembled, representing fifteen confederated tribes of the Sioux nation, and the seven nations of Canada.



CHIEF BRANT AND HIS WARRIORS MEETING THE UNITED STATES INDIAN COMMISSIONERS FOR TREATY, 1793.

These tribes were the *Seneca*, *Muncie*, *Creek*, *Chippewa*, *Nantakie*, *Shawano*, *Cherokee*, *Miami*, *Connoy*, *Messagoc*, *Monhican*, *Pottawatonic*, *Ottawa*, *Wyandot*, and *Delaware* tribes of the Sioux nation, and the *Seven Nations of Canada*. The commissioners, Timothy Pickering, Benjamin Lincoln, and Beverly Randolph, were addressed by Chief Brant in the Sioux language, which, interpreted, were the following words:

"*Brothers*: Your speech of last month has been interpreted



to all the different nations. We have been long in making you an answer, because of the great importance of the subject. But we now answer it fully, having given it all the consideration in our power.

*"Brothers:* You tell us that after you had made peace with the King, about ten years ago, 'it remained to make peace between the United States and the Indian nations. For this purpose commissioners were appointed who sent messengers to all those Indian nations, inviting them to come and make peace;' and after reciting the periods at which you say treaties were held at Fort Stanwix, Fort McIntosh, and Miami, all which treaties, according to your own acknowledgment, were for the sole purpose of making peace, you then say: *'Brothers: The commissioners who conducted these treaties in behalf of the United States, sent the papers containing them to the general council of the States, who supposing them satisfactory to the natives treated with, proceeded to dispose of the lands thereby ceded.'*

*"Brothers:* This is telling us plainly what we always understood to be the case, and it agrees with the declarations of those few who attended those treaties, *viz:* that they went to your commissioners to make peace, but through fear were obliged to sign any paper that was laid before them; and it has since appeared that deeds of cession were signed by them, instead of treaties of peace.

*"Brothers:* You then say, 'after some time it appears that people in your nations were dissatisfied with the treaties of Fort McIntosh and Miami; therefore, the council of the United States appointed Governor St. Clair their commissioner, with full power, for the purpose of removing all causes of controversy, relating to trade and settling boundaries between the Indian nations in the northern department of the United States. He accordingly sent messengers inviting all the nations concerned to meet him at a council fire to be kindled at the falls of the Muskingum. While he was waiting

for them some mischief happened at that place, and the fire was put out; so he kindled a council fire at Fort Harmer, where nearly six hundred Indians of different nations attended. The six nations then renewed and confirmed the treaty of Fort Stanwix; and the Wyandots and Delawares renewed and confirmed the treaty of Fort McIntosh. Some Ottawas, Chippewas, Pottawatomies, and Sacs were also parties to the treaty of Fort Harmer.' Now, *brothers*, these are *your words*, and it is necessary for us to make a short reply to them.

"*Brothers*: A general council of all the Indian confederacy was held, as you well know, in the fall of the year 1788, at this place; and that general council was invited by your commissioner, Governor St. Clair, to meet him for the purpose of holding a treaty, with regard to the lands mentioned by you to have been ceded by the treaties of Fort Stanwix and Fort McIntosh.

"*Brothers*: We are in possession of the speeches and letters which passed on the occasion, between those deputed by the confederated Indians and Governor St. Clair, the commissioner of the United States. These papers *prove* that your said commissioner in the beginning of the year 1789, and after having been informed by the general council of the preceding fall, that no bargain or sale would be considered as valid or binding for any part of these Indian lands, unless agreed to by a general council, nevertheless, persisted in collecting together a few chiefs of two or three nations only, and with them held a treaty for the cession of an immense country, in which they were no more interested than as a branch of the general confederacy, and who were in no manner authorized to make any grant or concession whatever.

"*Brothers*: How, then, was it possible for you to expect to enjoy peace, and quietly to hold these lands, when your commissioner was informed long before he had the treaty of Fort Harmer, that the consent of a general council was ab-

solutely necessary to convey any part of these lands to the United States? The part of these lands which the United States now wish us to relinquish, and which you say are settled, have been sold by the United States *since that time*.

“*Brothers:* You say ‘the United States wish to have confirmed all the lands ceded to them by the treaty of Fort Harmer, and also a small tract at the rapids of the Ohio, claimed by General Clark, for the use of himself and his warriors. And in consideration thereof, the United States would give such a large sum of money or goods, as was never given at any one time, for any quantity of Indian lands, since the white people first set their feet on this island. And because these lands did every year furnish you with skins and furs, with which you bought clothing and other necessities, the United States will now furnish the like constant supplies. And, therefore, besides the great sum to be delivered at once, they will every year deliver you a large quantity of goods, as are best fitted to the wants of yourselves and your women and children.’

“*Brothers:* Money to us is of no value, and to most of us unknown; and as no consideration whatever can induce us to sell our lands on which we get sustenance for our women and children, we hope we may be allowed to point out a mode by which your settlers may be easily removed, and peace thereby obtained.

“*Brothers:* We know that these settlers are poor, or they never would have ventured to live in a country which has been in continual trouble ever since they crossed the Ohio. Divide, therefore, this large sum of money, which you have offered to us, among these people. Give to each, also, a portion of what you say you would give to us, annually, over and above this large sum of money; and as we are persuaded, they would most readily accept of it, in lieu of the land you sold them. If you add, also, the great sums you must expend in raising and paying armies, with a view to force us to yield our coun-



try, you will certainly have more than sufficient for the purpose of repaying these settlers for all their labor and all their improvements.

*"Brothers:* You have talked to us about concessions. It appears strange that you should expect any from us, who have only been defending our just rights, against your invasions. *We want peace. Restore to us our country, and we shall be enemies no longer.*

*"Brothers:* You make one concession to us by offering us your money, and another by having agreed to do us justice, after having long and injuriously withheld it. We mean in the acknowledgment you have made; that the King of England never did, nor never had a right to give you our country, by the treaty of peace. And you want to make this act of common justice a great part of your concessions; and seem to expect that, because you have at last acknowledged our independence, we should, for such a favor, surrender to you our country.

*"Brothers:* You have talked, also, a great deal about pre-emption, and your exclusive right to purchase Indian lands, as ceded to you by the King, at the treaty of peace.

*"Brothers:* We never made any agreement with the King, nor with any other nation, that we would give to either the exclusive right of purchasing our lands; and we declare to you that we consider ourselves free to make any bargain or cession of lands, whenever and to whomsoever we please. If the white people, as you say, made a treaty that none of them but the King should purchase of us, and that he has given that right to the United States, it is an affair which concerns you and him, and not us; we have never parted with such a power.

*"Brothers:* At our general council held at the Glaize last fall, we agreed to meet commissioners from the United States, for the purpose of restoring peace, provided they consented to acknowledge and confirm our boundary line to the Ohio,

and we determined not to meet you until you gave us satisfaction on that point; that is the reason we have never met.

"We desire you to *consider*, brothers, that our only demand is the peaceable possession of a small part of our once great country. Look back and review the lands from whence we have been driven to this spot. We can retreat no farther, because the country behind us barely affords food for its inhabitants; and we have, therefore, resolved to leave our bones in this small space to which we are now confined.

"*Brothers:* We shall be persuaded that you mean to do us justice, if you agree that the Ohio shall remain the boundary line between us. If you will not consent thereto, our meeting will be altogether unnecessary. This is the great point, which we hoped would have been explained before you left your homes, as our message, last fall, was principally directed to obtain that information."

To the above speech, the United States Commissioners made no reply. They could not. The main points in it could not be controverted. The government, in its extreme anxiety to compose existing difficulties, seemed liberal in the terms of accommodation, provided the promises its commissioners were prepared to make should, in the event of a treaty, be carried out. The Indians, despairing under the wrongs they had suffered, and believing, as they did, that such a natural boundary line as the Ohio river was absolutely necessary to be established between their lands and those of the whites, staked their very existence upon a contest which must inevitably follow; for, in the condition of affairs as they then were, the settlements already made by the whites northwest of the Ohio rendered it impossible to conclude a treaty with that river as the boundary line; hence there seemed to be no alternative but a resort to arms, to settle the pending difficulty.

In contemplating these events, our sympathies naturally become deeply enlisted in behalf of the actors of our own race

who struggled, suffered, and met death in the conflicts to open up the vast wilderness and found new states; yet we should not forget that the Indian whom our fathers found here, had his sufferings and trials. He had not the means to write and publish them as they occurred, but sufficient is known to command for the native race our sincere sympathy.

Had the Indian nations been civilized communities of our own race, though subjects or citizens of a foreign land, the justice of their cause would have, no doubt been admitted by mankind, and such an address from them as the one delivered by Chief Brant, representing the confederate tribes, to the United States Commissioners, on August 13th, 1793, would perhaps have ranked with the Declaration of Independence. Being an Indian, the arguments and facts presented by Brant were not answered by our commissioners and refuted; but these Indians were later confronted by military power, and, being unable to make a successful resistance, were compelled to yield the boundary contended for, and submit to the powers of those in whose hands they found themselves.



## CHAPTER XXXI.



Y ORDER of Gen. Washington, Anthony Wayne, commanding a formidable military force was sent against the Indians. On the 25th of October, 1793, Wayne, with his army, occupied the field of St. Clair's defeat. Here he constructed a fort, called Recovery.

From a report, it is seen that "on this field were found nearly six hundred human skulls, which were gathered up and buried," and it says: "When we went to lay down in our tents at night, we had to scrape the bones together and carry them out."

These were the ghastly memorials of the conflict between St. Clair's troops and Chief Little Turtle's band of Sioux, on November 4th, 1791.

On June 30th, 1794, Little Turtle at the head of a large force of his tribe, attacked Wayne's army at Fort Recovery; but this time he was repulsed with a heavy loss of warriors.

General Wayne was joined, on the 26th of July, by an additional force of sixteen hundred mounted volunteers from Kentucky. These were soon reinforced by several other large commands; and, in the latter half of the year 1794, the In-

dian tribes residing adjacent to white settlements were pursued with unrelenting vigor, and either killed or driven from their homes by the military. Every village which fell into the hands of the troops was entirely destroyed—simply to gratify the rapacity of the white man—leaving many of the tribes in an actual starving condition as well as without shelter during the winter of 1794-5.

Under such circumstances, these tribes were forced to yield and sue for peace. A treaty was finally consummated at Greenville, on the 3rd of August, 1795, between Anthony Wayne, commissioner on the part of the United States, and chiefs and head warriors representing, respectively, the *Chippewa*, *Pottawatonic*, *Eel River*, *Miami*, *Wca*, *Kaskaskia*, *Piankashaw*, *Kickapoo*, *Shawano*, *Ottawa*, *Delaware* and *Wyandot* tribes of the nation.

By this treaty, *peace* was to be *perpetual*; all *prisoners* were to be *restored*, and goods to the amount of twenty thousand dollars were to be delivered to these Indians at once; "henceforward, every year, *forever*, the United States will deliver at some convenient place northward of the Ohio, like useful goods, suited to the circumstances of the Indians, of the value of \$9500,00, reckoning that value at the first cost of the goods." A new boundary line between the lands of the whites and Indians was again established, only to be again obliterated, however, after a few years.

On the 7th of June, 1803, a treaty was made at Fort Wayne. General William Henry Harrison, Governor of Indiana Territory, Superintendent of Indian affairs, and Commissioner Plenipotentiary of the United States, represented the government. Chiefs and head warriors representing the *Delaware*, *Kickapoo*, *Shawano*, *Pottawatonic*, *Miami*, *Eel River*, *Kaskaskia*, *Wca*, and *Piankashaw* tribes were present.

On the 22nd of August, 1803, Governor Harrison made another treaty at Vincennes with representatives of the *Wy-*

*andot*, *Eel River*, *Kaskaskia*, *Painkashaw*, and *Kickapoo* tribes.

On the 4th of July, 1805, Charles Jowett, Commissioner of the United States, made a treaty at Fort Industry, with the *Wyandot*, *Wca*, *Eel River*, *Pottawatonic*, *Shawanoë*, *Delaware*, *Munsee*, *Chippewa*, *Ottawa*, and *Miami* tribes.

On the 25th of August, 1805, Governor Harrison made a



GENERAL HARRISON.

treaty at Grouceland, near Vincennes, with the *Wca*, *Eel River*, *Miami*, *Pottawatonic* and *Delaware* tribes.

On the 17th of November, 1807, Governor William Hull, of the Michigan Territory, made a treaty at Detroit, with the *Chippewa*, *Pottawatonic*, *Wyandot*, and *Ottawa* tribes.

On the 25th of November, 1808, Governor Hull made a



treaty at Brownstown, with representatives of the *Shawanoë*, *Wyandot*, *Ottawa*, *Pottawatonic*, and *Chippewa* tribes.

On the 30th of September, 1809, Governor Harrison made a treaty at Fort Wayne, with representatives of the *Miami*, *Pottawatonic*, and *Delaware* tribes of the Sioux nation.

Each and every one of these treaties were for cessions of land, which was obtained from the Indians. By the latter treaty, made at Fort Wayne on September 30th, 1809 between Governor Harrison and three tribes only of the nation, the land ceded to the United States was in the valley of the Wabash, and owned by the Shawanoë tribe, none of whom were present at the treaty. The length of the cession could not be clearly determined by the language of the treaty, but it was provided that the tract should not be less than thirty miles in width at the narrowest point.

After the treaty was made, Tecumseh, the head chief of the Shawanoë tribe, in an interview with Governor Harrison, insisted that there must be no more cessions of land acquired by treaties made with but a fragment of the Indian nation interested, and that petty chiefs were not the parties authorized to make treaties. He said that the principle that no purchase could be made unless sanctioned by a council representing all the tribes, as one nation, must be recognized. He protested that the lands ceded by the treaty of 1809, must be given up and no more treaties made with sub chiefs or intoxicated chiefs and unless this was acceded to his effort to unite all the tribes in hostility to defend themselves against the actions of the whites would at once begin.

In the reply of Governor Harrison to the speech of Tecumseh, the interpreter was interrupted by the chief, who said that what the Governor stated was false; that he and the seventeen fires (the United States) had imposed upon and cheated the Indians. Harison made no attempt to explain—nor is it seen how he could; but told Tecumseh that he was a *bad*

*man*, and that he would have no further communication with him.

Tecumseh and his brother, the Prophet, with other leading chiefs of the Sioux Nation now resolved to unite the tribes to prevent further cessions or settlements on their lands.

In the mean time, Governor Harrison, anticipating a conflict, prepared for a contest. On the 5th of October, 1811, his troops marched into the valley of the Wabash, sixty-five miles above Vincennes, and there constructed Fort Harrison. On the 31st of the same month, he was at the mouth of the Vermillion, engaged at building a block-house. He then advanced for the Prophet's village reaching its vicinity on the 6th of November, where he was attacked, at daybreak on the 7th by a considerable force of the Shawanoe tribe led by the Prophet; Tecumseh being absent at the time.

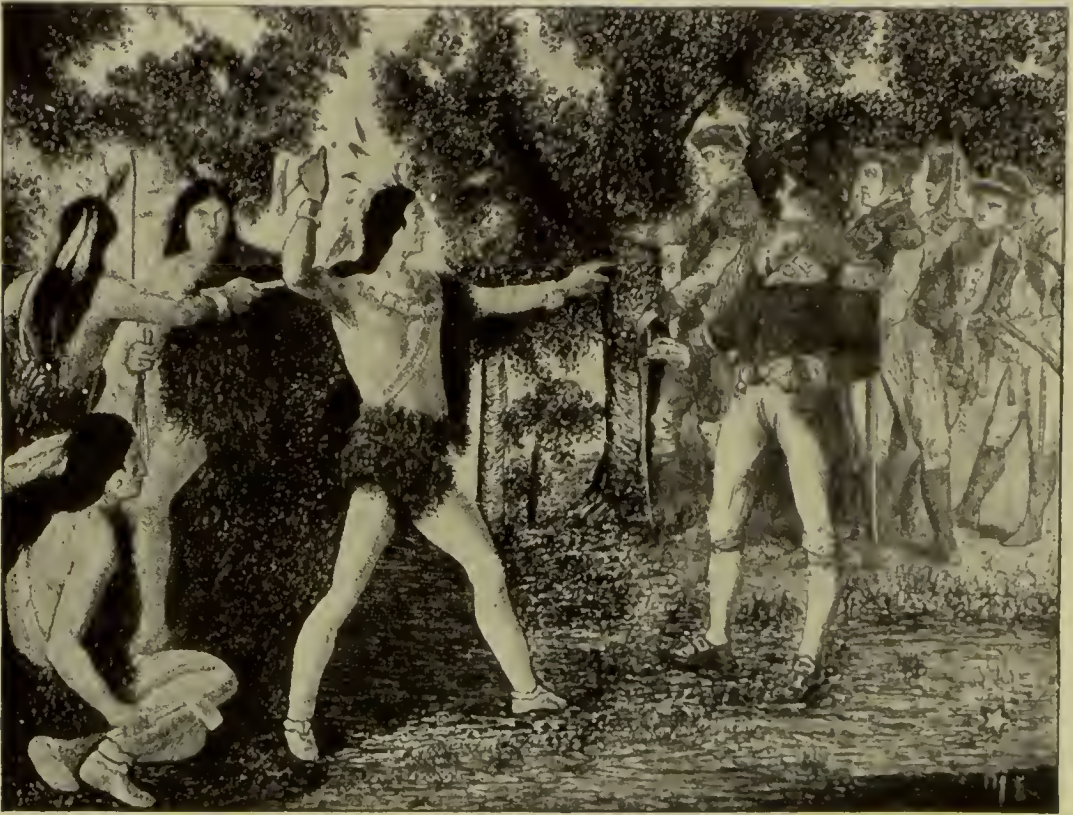
After a vigorous contest, the Indians were repulsed and driven by the infantry and dragoons into a marsh. Harrison lost thirty-seven killed, and had one hundred and fifty-one wounded. Forty Indians were killed; the number of wounded unknown.

Tecumseh, on his return, reproached his brother, the Prophet, for his imprudence in attacking the army at Tippecanoe. He reasoned that by attacking Harrison, the Prophet had upset his plan in the projected confederacy. At Fort Wayne, sometime later, Tecumseh reproached Governor Harrison for invading his country with his army, during his absence in the south.

By the Governor's reply, Tecumseh was convinced that his tribe would eventually get the worst of it, as they would be unable to resist the formidable army which was to oppose them. Therefore, after hearing the Governor's reply, with notable indifference, and driven to despair, he collected a large number of his warriors and volunteers from many other tribes of the nation, and departed for Malden, in upper Can-

ada, where he went into the British service. This gave him power to retaliate, and he became very active.

As soon as Hull had retreated out of Canada, and Mackinac had fallen in possession of the British, Tecumseh sent a messenger to the Pottawatomie tribe, then residing near Fort Dearborn (now Chicago), informing them of the fact,



CHIEF TECUMSEH ACCUSING GEN. HARRISON OF CHEATING THE INDIANS.

and urging them to arm immediately. The sad fate of the troops then at Fort Dearborn is, no doubt, known to all; and the conflicts in the Northwest, during the war of 1812, in which the British had as allies, large forces of the Sioux who were parties to so many treaties which had been broken by the Americans, were something dreadful.

Tecumseh was regarded a wise and efficient counselor as



well as a sagacious and brave warrior. In the month of October, 1813, at the battle of the Thames, in Canada, a fierce charge by the Kentucky cavalry produced a panic under which the British troops yielded at once; but their Indian allies, under Tecumseh, continued the fight with undaunted courage. In this terrible conflict, Tecumseh, the renowned Shawanoe chief, was killed.

Hull was finally defeated, and by the victories gained by the British, through their Sioux allies, in the northwest, the people in the western states became greatly excited against the Indians. No one made inquiry as to how the natives of our forests became involved in the war. The fact that they were not all on one side seemed not to be considered.

Governor Edwards, of Illinois, was engaged in organizing troops for an expedition against the Indians on the Illinois river. Colonel Russell of the 17th U. S. regiment, raised a large force, called rangers, to co-operate with Governor Reynolds; and General Hopkins, of Revolutionary fame, was in command of the Kentucky army. He was to march up the Wabash to Fort Harrison, destroying all Indian villages on or near the river; thence cross over to the Illinois country, and proceed down the Sangamon and Vermillion, laying waste all Indian villages en route, then join Edwards and destroy the villages on the Illinois river.

In a report to Governor Shelby, of Kentucky, on the 29th of September, Hopkins said: "My intention is to attack every settlement on the Wabash, and destroy their property, then fall upon the Illinois, and I trust in all of the next month to perform much of it."

Governor Reynolds was very successful, though many of the villages which he destroyed were abandoned by the Indians; hence their lives were not at his mercy.

Many sad accidents occurred, though it is not necessary to chronicle them. It is the purpose of the author to state, principally, the causes which led the savages to battle with their white brethren, and sufficient is stated to clearly demonstrate

the temper of the superior race toward the natives. The Indian population suffered severely. Some tribes were almost annihilated. All were badly demoralized, and none were favorably impressed with the civilization of the white man.

These unfavorable impressions remained fresh in the memory of the actors during their lives, and have ever since been transmitted by them to their children.

Near the close of the war of 1812, a treaty was made at Greenville. General Harrison and Governor Cass represented the United States. Chiefs and head warriors were present representatives of the *Shawanoe*, *Seneca*, *Wyandot*, *Delaware*, *Miami*, *Eel River*, *Pottawatonic*, *Ottawa*, *Wca*, and *Kickapoo* tribes, who were, in part, engaged in the British service. By this treaty, through the promise of *peace* and *perpetual friendship*, these tribes now agreed to aid the Americans during the continuance of the war; but fortunately, the war was thereupon ended.

Following the close of the war of 1812, the services of William Henry Harrison, Benjamin Park, Lewis Cass, John Graham, Ninian Edwards, William Clark, Duncan McArthur, Jonathan Jennings, Solomon Sibly, Gustus Chouteau, and several others, were in almost constant demand, as commissioners, on the part of the United States, to negotiate with tribe after tribe of the natives in view of obtaining cessions of their lands.

Finally, on the 27th of January, 1825, the president of the United States, in a message to Congress, urged the removal of the Indian tribes from their lands, in the several states and organized territories, to the west of the Mississippi river.

Congress took up the subject, and in February, 1830, both the Senate and House Committees on Indian affairs made reports in favor of the policy of the removal of these Indians, about ninety-seven thousand souls, to the west of the Mississippi river. Before the close of the session a law was passed, entitled "An act to provide for an exchange of lands with the Indians residing within any of the states or territories, for their

removal west of the river Mississippi." This act was approved by President Jackson, May 28th, 1830; and the Indians were accordingly transplanted.

The condition of the Indians of America and their future



ANDREW JACKSON.

destiny, have, since their discovery, engaged the attention of the statesman and philosopher, inspiring an interest correspondent to the importance of the subject. The history of the past presents very little upon which recollection lingers with sat-



isfaction. From the first discovery of America to the present time one master passion, common to all mankind, that of acquiring land, has driven, in ceaseless succession, the white man upon the Indian. The latter, reluctantly yielding to a force he could not resist, has retired from the ocean to the mountains, and from the mountains to more inhospitable recesses, wasting away by suffering and wars, till a wretched fragment only survives of the numerous hordes once inhabiting this great continent, whose portion is to brood in grief over their passed misfortune, and to look forward in despair on the approaching catastrophe of their impending doom.

The nations of Europe brought with them their own maxims, which recognized power as the only standard of right, and fraud and force as perfectly legitimate in the acquisition of territory. It has been done, and time has confirmed the act.

The suggestion of policy should not stifle the claims of justice and humanity. We have gone on in a course, which, as seen from the past, has threatened their extinction, while their past sufferings and future prospects so pathetically appealed to our compassion. The responsibility to which I refer, is what a nation owes to itself, to its future character in all time to come. For next to the means of self-defense and the blessings of free government, stands in point of importance the character of a nation. Its distinguishing characteristics should be justice and moderation. To spare the weak is its most brilliant ornament.

The love of our native land is implanted in every human bosom, whether he roams the wilderness, or is found in the highest state of civilization. Can it be a matter of surprise that they hear with unmixed indignation of what seems to them our ruthless purpose of expelling them from their country, thus endeared? They see that our professions are insincere; that our promises have been broken; that the happiness of the Indian is but a cheap sacrifice to the acquisition of more lands; and when attempted to be soothed by the as-

surance that the country to which we propose to transplant them is desirable, they emphatically ask us, what new pledges do you propose to give us that we shall not again be exiled when it is your wish to possess these lands?

By this means they have not only been kept in a wandering state, but been led to look upon us as unjust and indifferent to their fate. Thus our government, though lavish in its expenditures on the subject, has continually defeated its own policy; and the Indians, in general, receding farther and farther to the west, have retained their savage habits.

## CHAPTER XXXII.



Y THE policy of government, in continually pressing the Indians westward, the eastern tribes were forced upon the possessions of large numbers of tribes and bands of their own race, which had long before fled from the presence of the white man on the Atlantic coast. Each of these tribes held the country in which it resided, by right of occupancy.

These tribes, whose country the more eastern tribes were driven to invade, became hostile to their red brethren, notwithstanding the predicament of the latter, and fought the invading tribes almost incessantly in their front, while the white race followed closely at their rear and slew those who undertook to turn back.

It is, therefore, seen that the Great Sioux Nation was forced westward between two fires. Nor does the author doubt the sincerity of Chief Sitting Bull, who once told him that "the only good that ever came to the Indians from a treaty with the government was the short interval of rest for the warriors between battles while the treaty was made."

The incursions of the whites upon the Indian lands never has ceased—not to this day. An immense emigration was induced by the discovery of promising gold fields on the



Pacific slope. Following this excitement throughout the states, large parties shipped from the Atlantic seaports to the isthmus of Panama, thence across to the Pacific, and thence by vessel to various points on the coast now in the states of California, Washington, and Oregon. From these places they penetrated the interior. A little later, however, large bodies passed to the frontier of Missouri, Iowa, and Minnesota, and thence across the plains, in advance of any arrangements with the Indians.

Some tribes of the Sioux Nation were found on the western slope of the Rocky Mountains and on the coast of the Pacific. By the Sioux tradition, it is seen that a large band of the Sioux Nation, under the leadership of Chief Shoshone, left their parent tribe, then residing in the great lake region, and proceeded westward in the year 1719, crossing the Missouri river and taking up their abode on the eastern slope of the Rocky Mountains. As the population of the tribe increased it was deserted by band after band, and from the nineteen bands of the Shoshone tribe two of these wandered across the mountains, and, being again estranged from the parent tribe, called themselves Bannocks. These two bands can speak but a few words perfectly in their mother tongue; yet their language originated from it, and they are clearly descendants from the Sioux Nation.

It was necessary for the many tribes of the formidable Sioux Nation to reside more or less remote from each other in order to more conveniently supply themselves with game for their maintenance.

One of the Sioux tribes, while dwelling on the shores of Mille Lac and Knife Lake, named themselves Santee's meaning, interpreted, dwellers on the knife—Isan Yati. The Winnebago tribe resided for many years on Lake Winnebago, on the present site of Madison, Wisconsin; the Black Foot tribe for more than a century has occupied the country on the eastern slope of the Rocky Mountains, which is now north-

ern Montana; the Assiniboine tribe were found on the Milk river, near the British line; the Omaha tribe in 1830 occupied the present site of Omaha, Nebraska, and at present they are, with the Winnebago tribe on a small tract reserved to



INDIANS FIGHTING FOR POSSESSION OF LAND.

them on the west side of the Missouri, between Decatur and Dakota City, Nebraska. The Arapahoe tribe took up their abode on the southern end of the Big Horn Mountains; the Crow tribe preferred the north end of the Big Horn Moun-

tains; the Pawnee tribe resided in southeastern portion of the territory now Nebraska; the Arricaree and Gros Venture tribes have resided together in one village for more than a hundred years, on the Missouri near the site of old Fort Berthold. These and many other tribes, off-shoots from the great Sioux Nation, had to be conquered by the main body of their own nation before this main body, being forced westward by the government of the United States, could find locations upon which to pitch their camps. But when these scattering tribes found themselves pressed from both sides of the mountains by the whites, they, or most of them, rejoined their mother-tribe, the Sioux Nation, and thus united they made a most determined stand for their inherited privileges, against the common enemy of all—the white man.

Before any steps were taken to extinguish the Indian title to these lands, Congress passed a law granting homesteads to actual settlers. This law added greatly to the already stimulated emigration, and it was not long until the natives were killed, when met, simply because they were Indians. This kind of civilization did not take well with the Plains tribes, and they were not slow to retaliate. Commissioners Allen, Gains, and Skinner, were sent by the government to Oregon, with instructions to treat with the tribes found there, and "extinguish, if possible the Indian title to lands entire." But they were unable to make such a treaty.

Commissioners Barbour, McKee, and Wozencroft, operating in California finally gathered the representatives of sixteen different tribes and bands of Indians, at Camp Barlow, on the San Joaquin river, and concluded a treaty with them for their lands, except a reserve for these bands along the foothills of the Sierra Nevada. These commissioners stated in their report, that "it is not likely to be coveted by the whites. It is outside of the mining or gold districts, and it is of no value. They add: "The Indians we have met here are generally, a hale, healthy, good looking people, not inferior to their red brethren in the southwestern states."



The emigration was incessant and those who came paid no attention to the reservations assigned to the Indians. It was believed that precious ores were hidden in the mountains, and hence the homes of the natives, from which they could not retreat, were invaded by the whites. If the Indians manifested displeasure, their lives were in peril.

In the year 1853, Captain Wright sent a few presents of calico and tobacco to the principal men of the Modoc tribe together with a request for them to meet him at a place designated on Lost river, for a preliminary council. On the appointed day about fifty chiefs and head men of the tribe attended. The force of Wright was drilled for the occasion. It was agreed that the filling and lighting of the pipe at the beginning of the council should be a signal for action. As the wreath of smoke ascended, fifty revolvers fired, each at a certain Indian, and every Modoc but two were instantly killed. The two escaping with wounds.

Another case will be sighted, in which the "Americans" introduced their civilization in a similar manner among the Indians on the Pacific coast: A large party on a gold hunting expedition, sailed on the Pacific up to a point about the southern boundary of Oregon, where the ship was landed. The major portion of the men immediately set out on a tour of exploration, leaving the remainder to discharge the cargo. The vessel was loaded with supplies, tools, and other necessities for mining by a substantial outfit. About thirty Indians came to the beach, and at the request of the "Americans" proceeded to assist in unloading the vessel. The Indians labored faithfully for the newcomers. Among the articles unloaded were two pieces of cannon, with the large supply of guns and pistols. In the bay near the landing and close to the vessel was a large rock, the top surface of which was above water, and of sufficient area to accommodate many persons. The cannon, were placed upon this rock and in proper position. When the work was completed, the Indians were requested to come on the rock to receive presents for their labor. As

they passed up in Indian file, at the proper moment, the guns were brought to bear upon them, and all but one were slaughtered. These incidents, and there were many more in some degree similar, bore their fruits, resulting in retaliation.

The Indians have been patient in endurance, until necessity taught them her lesson, and thus they adopt from necessity that which was deemed a virtue among the Spartans, and the result was an incipient border war; many lives have been lost, and an incalculable amount of property stolen.



STEALING HORSES FROM EMIGRANTS BY MOON-LIGHT.

In 1851 it was deemed necessary to make some arrangement with the wild Indians of the plains and mountains, by which the right of transit through their country should be assured to the multitudes going across the plains; and on the 17th of September of that year, a treaty was made, at Fort Laramie, on the North Platte river, with representatives of the *Cheyenne*, *Arapahoe*, *Gros Venture*, *Assiniboine*, *Crow*, *Arick-*

*arce Brule* and *Ogallalla* tribes of the Sioux Nation, who occupied most of the country east of the Rocky Mountains, north of Texas and New Mexico, south of the Missouri and west of the emigrated tribes.

By this treaty the boundaries of the territory of each tribe were defined, and they all agreed that the United States might establish roads and military posts within their limits. In consideration of these concessions, the government agreed to protect them from depredations on the part of the whites, and to give them in goods suited to their wants, yearly for fifty years, the sum of fifty thousand dollars to be divided ratable among them. The Senate, however, amended the treaty to limit the annuity to a period of fifteen years. By this treaty the home of the Arapahoe and Cheyenne tribes was bounded as follows: "Commencing at the Red Butte, or the place where the road leaves the north fork of the Platte river, thence up said north fork of the Platte river to its source, thence along the main range of the Rocky Mountains to the head waters of the Arkansas river, thence down the Arkansas river to the crossing of the Santa Fe road, thence in a north-westerly direction to the forks of the Platte river, and thence up the Platte river to the place of beginning."

In 1856, a white colony numbering about sixty people, took possession of a beautiful spot of earth in the Sioux country, at the head waters of the Des Moines river, near the line between Iowa and Minnesota. At this place there is a group of lakes, the largest of which is called by the Sioux "Mini-Wakan," meaning Mysterious Water, in our language "Spirit Lake."

The Sioux were always kind to them and never molested them in any way until a small band was fired upon by these settlers in the month of March, 1857. At that time, Chief Scarlet, with some forty warriors, was returning from a hunting expedition down the Little Sioux river, in north-western Iowa. The snow in Iowa and Minnesota had been very deep during the later part of the winter, and the Sioux



hunting party had met with great difficulty in traveling, as well as having suffered a great deal from the intense cold; and, to some extent, from scarcity of food; so that when they reached the Spirit Lake settlement, they were almost exhausted and requested both food and shelter of the white inhabitants. Their wishes were not only ignored, but they were promptly fired upon by members of the colony.

In the conflict which followed, forty of the whites were killed and four white women were taken into captivity by



AN EARLY-DAY EMIGRANT TRAIN IN IOWA.

the Sioux. The Indians then helped themselves to what they could eat and carry away.

In the month of May following, an Indian messenger from Lac-*Qui-Parle* came down to Yellow Medicine trading post and reported that Sounding Heaven and Grey Foot had brought in one of the women who had been taken into captivity by Scarlet and his party; and that she could be found at the French Traders place at Lac-*Qui-Parle*, in the keeping of Wee-Yoo-Ha.

The woman was sent for, and Major Flandreau. Indian Agent, paid the three Sioux, Sounding Heaven, Grey Foot, and Wee-Yoo-Ha, one thousand dollars reward for the recovery of Mrs. Marble, as her name proved to be. She was a small, good-looking white woman, 25 years old. Her husband had been slain with the rest of the men at Spirit Lake.

She stated that four white women were reserved by Chief Ink-Pa-Doo-Ta, as captives. These were forced to walk through the deep melting snow and water. On arriving at the Big Sioux river, it was bank full of water. A tree was cut down by the warriors and felled across the stream to walk across on. One of the white women fell off, and lost her life in the water.

During her captivity, extending about two months, Mrs. Marble averred that she had been, as were the other captives, repeatedly and continually subjected to the passionate cruelties of all the warriors in the Sioux band.

When Mrs. Marble was rescued, the Indians were in the valley of the James, or Dakota river, west of the Big Sioux. Two of the other white women were still living with their captors, Mrs. Nobles and Miss Abbie Gardner.

Steps were immediately taken to recover the other two captives, if possible, and to this end Agent Flandreau selected Grass, Maza-Koota-Mane, and Other-Day, three trusty agency Sioux, and sent them to treat with Chief Ink-Pa-Doo-Ta for Mrs. Nobles and Miss Gardner. They were supplied with an assortment of valuable goods and an extra horse, to trade for the captives.

In three weeks they returned, bringing with them Miss Gardner whom they bought of her captors at a high price; but Mrs. Nobles could not be found.

## CHAPTER XXXIII.



THE more eastern tribes of Sioux, which had been transplanted to the west of the Mississippi, were soon driven by the whites from the best of their possessions again. Session after session of these lands, which were, by government promise, to be their homes *forever*, had been ceded to the United States in consideration of the solemn promises of goods, in pay-

ment therefor, for the maintenance of these tribes.

The encroachments of the whites had the natural effect of driving the buffalo and other large game, farther to the westward; leaving these certain tribes wholly dependent upon the goods which were due them. In the year 1861, these tribes were found to be in a very destitute and almost starving condition. Their suffering from hunger was something pitiful. Representatives of these tribes appealed pathetically to the government for the goods which had been promised them. In return, the Indians received many good promises, but little or no food.

Late in the summer of 1861, Clark W. Thompson announced to a large number of the Sioux, at Yellow Medicine, that the government was going to make them all very happy by issuing to them a large amount of annuities in autumn. At the time the promised goods were to be on hand,



the Sisseton tribe of Sioux, of Lake Traverse, came down to receive their portion. The goods had not arrived. The Sioux were promised that the goods would soon arrive; so they waited, in the meantime Agent Galbraith furnished them scanty rations. Winter came on, and the ground was covered with deep snow; too late for the Indians to go west to supply themselves with buffalo, when the wonderful issue arrived—only twenty thousand dollars; which was two dollars and fifty cents' worth of goods for each Indian. On this they lived very well for about a week.

By this treatment, the Indian reasoned that the government was acting in bad faith. They were sorely exasperated, and this mistake on the part of the officers in charge of Indian affairs was, as stated by the Sioux, the direct cause of the great Sioux outbreak in Minnesota the following summer.

A payment of seventy thousand dollars to these Indians was due them in July, 1862, to be paid at Fort Ridgley. How they survived in the meantime, the author has never been able to fully understand. Some of them, the Sioux aver, starved to death, but the major portion pulled through, and were on hand at Yellow Medicine in July, 1862, to receive the seventy thousand dollars then due them. The money had not come. The agent was unable to inform them when it might be expected. The Sioux were without food, and their agent refused to feed them on the ground that he had not sent for them, and in fact, he had no provisions to spare. He told them to go home and remain there until he called them.

The money reached Fort Ridgley after a delay of more than six weeks, but the Indians had lost all hope and had gone on the war path.

The Sioux refused to obey the agent, and go home, stating that they had nothing to eat there. They finally held a council and, after deliberating at length, resolved to go on a buffalo hunt; but requested the agent to give them a

little something to nourish at least their women and children until they could reach the buffalo. This was refused. Then a number of the young warriors volunteered to break into the large warehouse and help themselves to some of the flour,



CHIEF STANDING BUFFALO.

contending that it belonged to them and they considered it just to go and take it.

They secured a few axes and battered the door down; but as soon as they began to carry out the flour, a military officer

with his command wheeled a howitzer in position and ordered them to desist or be shot down. The Sioux were entirely unarmed and obeyed the order, but in their half-starved condition they were greatly enraged and avowed they would return with guns and kill the soldiers. The lodges of the whole camp were quickly struck and removed several miles away.

Agent Galbraith, fearing trouble, sent his interpreter for Standing Buffalo, head chief of the Sisseton Sioux, advising him that he desired a council with him in the afternoon.

Accordingly, the chief with many of his warriors returned. The young men who had broken the door down came with him. The Sioux argued that they were starving; that the goods in the warehouse had been purchased for them, and with their own money. They admitted they had done wrong in breaking the door down, and authorized the agent to take their money, a sufficiency, to repair the door. The Agent finally gave them a few provisions, and ordered them to go home. They proceeded to their home, but did not stop there; they started in search of buffalo.

On Sunday, August 17th, 1862 four of the Sioux hunting party stopped at Action, Minnesota, in a whisky store. These were assaulted by three men of the white settlement; the death of the latter being the result.

The Indians then returned to their village, and that night a council of war was held. Chief Little Crow expressed regret at the necessity of going to war, but he argued that since the work had already begun he desired now to teach the whites a lesson not soon to be forgotten by them.

At break of day, on the morning of August 18th (1862), the attack, lamentable and most sad, was commenced. James W. Lynd was the first man killed, at Myricks store. Two men escaped the Sioux, and soon reached Fort Ridgely; whereupon Captain Marsh was sent to enforce order. His company was met at the Ferry by warriors who killed half of it before they could escape and flee to the Fort again.

At the council, the head chiefs had instructed the warriors



to spare white settlers, and to take only provisions and such articles as could be used to eat or to exchange for food, but this was not heeded. They set siege at Fort Ridgely, and all the outer buildings were burned to the ground. They spread terror and death all along the frontier. They made a furious attack on New Ulm, where the men were slain and the white women, numbering more than a hundred, were carried into captivity.



SCENE OF THE MINNESOTA MASSACRE, 1862.

General Sibley, stationed at Fort Ridgely, ordered a detachment of cavalry and infantry to the relief of the settlers: but these forces were attacked by the Sioux on the bluffs at Birch Coolie. They fought all day. The uproar of battle was heard at General Sibley's headquarters, nearly eighteen miles away. Another battalion was sent to their relief, which was driven back by the Sioux. Then a second detachment, with a howitzer, was started to relieve the besieged troops, which was likewise repulsed and forced to retreat. Finally the

whole command under General Sibley marched to the rescue of the besieged troops. This formidable force was attacked by the Sioux, but succeeded in holding the hostiles at bay, and reached the beleaguered command.

Here, in the breastworks which had been hastily thrown up, they found men and horses lying in death together. For two nights and a day they had suffered for the need of water, as they had been cut off from access to the stream. The dead numbered twelve men. These were all buried in one trench. Thirty-five men were wounded and lying among ninety dead horses.

Reports indicated that about six hundred men and boys of the settlements were slain, and some one hundred and twenty-five women and girls taken into captivity by the Sioux.

About two months after the outbreak, Chief Little Crow sent word to General Sibley, in effect that he had many captives. A few trustworthy Indians from the Agency were immediately sent after the captives, who were promptly turned over to them, and brought to Sibley's headquarters. These white women and girls numbered almost one hundred.

The women were almost destitute of clothing, and the white men wrapped them up in sheets and blankets. Little Crow sent General Sibley word by the messengers who brought the women, that he and his warriors were now going to Manitoba, and that he had no desire to take the hundred captive women with him.

Later it was learned that a Mrs. Huggins and her two children had been taken by Spirit Walker, to Manitoba. Upon this information, Good Hail and Makes Himself Red, two trusty Sioux, were sent to treat for and bring her back.

In the early part of the winter these Indians returned with Mrs. Huggins and her two children. They also had a child belonging to a German woman, who had been given up by Little Crow before. This mother was overjoyed at finding her little daughter whom she had mourned as lost forever.

The revelations of the white captive women, after their rescue, irritated the citizens of Minnesota to the greatest indignation, and they almost to a man, demanded the execution of every Indian who could be captured by the troops.



CHIEF LITTLE CROW.

Some time after the rescue of the women, they began to point out a warrior here and there who had maltreated some one or the other of the captive women or who was recognized as having had some stain of the horrible slaughter upon him. The result was that many warriors at the Indian camps in the vicinity were thus apprehended, notwithstanding the theory that the guilty parties had all fled with the main band under Little Crow to Maniṭoba.

Almost every grown warrior was subjected to the investiga-



tion of the commission, whether any specific charge was made or not, and the innocent were required to make an undoubted showing to that effect. In the majority of the individual cases this could not be done, as conviction was based upon admission of having been present at the battles of Fort Ridgely, New Ulm, Birch Coolie, and Hutchinson.

Nearly all of the Sioux from villages in the vicinity, both friendly and hostile, had been to one or more of these places, and had been armed. Thus, out of four hundred Indian prisoners who were brought before the commissioners, three hundred were condemned to be hung; twenty were sentenced to imprisonment, and the others were released.

They were largely convicted on general principles, rather than upon reasonable evidence of fact. No specific charges had been proven—such as the law requires for a conviction under less influenced and exciting circumstances. In these cases, the fact that the prisoners were Sioux, and belonging to bands which had participated in the battles was considered sufficient.

A whole month was required for the military commission to complete its investigations and turn over its findings to General Sibley for approval. After that, considerable discussion followed among the authorities during the review, referring to the influence upon which the condemnations had been based. The foundations were mainly upon the theory that the people of Minnesota demanded the condemnations, indirectly, by public sentiment.

In the month of November the large camp of Sioux prisoners was removed, by General Sibley's command, from the lower Sioux agency to Mankota. The trail necessary to travel passed through New Ulm. On approaching that place with the four hundred manacled Sioux, who were being transported in wagons, guarded by strong lines of both infantry and cavalry, the people made a very furious attack upon the prisoners. General Sibley found it prudent to back away and pass round outside of the town of New Ulm and its German

inhabitants. After reaching Mankota, the condemnations were forwarded to military headquarters at Saint Paul.

Colonel Miller was placed in charge of the Mankota prison, in charge of the Sioux convicts.



ROUND WIND.

President Lincoln received the papers from the military commission, and placed them in the hands of able and impartial men, with instructions to report the cases which, as shown by the facts in testimony, were convicted of participating in individual murders, or in violating white women.

The result was thirty-nine cases reported which were ordered by the President to be executed. It was a difficult task to identify all of the cases. There were a number of the prisoners who bore the same name. The commission had numbered these, and the order of executions was given accordingly, but no one remembered which number belonged to which person. The only possible safeguard was to closely examine individual charges. J. R. Brown was generally pretty well acquainted with the condemned men and he did the best he could; but after the execution was over, he discovered that he had made "at least two mistakes"—by which two innocent Sioux had been hung.

One convict, "Round Wind," was reprieved by order of the President two days before the execution was to take place. This reduced the number for execution to thirty-eight. Round Wind was convicted upon the testimony of a boy who averred that this was the Indian who killed his mother. Afterwards it was shown by a preponderance of evidence that Round Wind was not there.

Nearing the time of their death, the condemned Indians desired to say a few parting words to their tribal friends and relations, which was permitted. The greater number protested innocence, so far as individual murders were concerned, but they added, "So many white people were killed by our people that the public or general principles required the death of some of us in return."

The execution took place on Thursday, December 21st, 1862, at Mankota, Minnesota. The scaffold was so arranged that the thirty-eight Sioux were suspended by the neck in mid air by the cutting of one rope.

All the other Sioux prisoners witnessed the hanging by looking through the crevices in the wall of the log prison, and were considerably affected. The remaining army of convicts were then taken to prison at Davenport. In the spring of 1866 they were pardoned by the President and returned to their own people, then removed to the mouth of the Niobrara river, in Nebraska, where two of them are still alive.



## CHAPTER XXXIV.



ON THE 15th of May, 1864, Major Downing, of the first Colorado cavalry, with his force moved against a band of about one hundred of the Cheyenne tribe of Sioux, which were seen near one of the mining districts by some miners who, it is said, "did not like to see them there." The Indians were on their own possessions, and perfectly peaceable. The action of

Major Downing in his own words is as follows:

"I captured an Indian and required him to go to the village, or I would kill him. We started about eleven o'clock in the day, and traveled all day and all night; about daylight I succeeded in surprising the Cheyenne village at Cedar Bluffs, in a small valley, sixty miles north of South Platte river. We commenced shooting. I ordered the men to commence killing them. They lost twenty-six killed and thirty wounded. My own loss was one killed and one wounded. I burnt up their lodges and everything I could get hold of. The women and one hundred ponies, captured, were distributed among the boys for the reason that they had been marching almost constantly day and night for nearly three weeks." This was done, the officer said, "because it was usual."

During the summer and fall occurrences of this character were quite "usual" indeed. Black Kettle and several other

prominent chiefs of the Cheyenne and Arapahoe tribes of the Sioux nation, finally sent word to the commander at Fort Lyons that the war had been forced upon them, and they desired peace and protection from massacres perpetrated upon them by the field troops. They were upon their own reservation, and yet were unable to protect their families from the slaughters.

Major E. W. Wynkoop, then of the first Colorado cavalry, did not feel authorized to conclude a treaty with them, but did finally give them a pledge of military protection until an interview could be had with the governor of Colorado, who was then superintendent of Indian affairs. He then proceeded to Denver with some of the leading chiefs to see the governor. Colonel Chivington was present at the interview. Major Wynkoop, in his sworn testimony, thus relates the action of the governor, when he communicated the presence of the chiefs seeking peace: He (the governor) intimated that he was sorry I had brought them; that they had declared war against the United States, and he considered them in the hands of the military authorities; that he did not think it was policy anyhow to make peace with them. The governor said the third regiment of Colorado troops had been raised on his representation at Washington, to kill Indians, and Indians they must kill.

Wynkoop then ordered the Indians to move their villages with their women and children nearer to the Fort; which was done. In November this officer was removed, and Major Anthony, of the first Colorado cavalry, ordered to take command of the Fort. He, too, assured the Indians of safety. The Indian camp, at the post, numbered about five hundred men, women and children. There under the pledge of protection, they were slaughtered by the third Colorado and a battalion of the first Colorado cavalry, under command of Colonel Chivington. He marched from Denver to Fort Lyon, thence to Sand creek, and about daylight on the morning of November 29th, surrounded the Indian camp, and commenced an indiscriminate slaughter.

The particulars of the atrocious scenes of this massacre scarcely have their parallel in the records of Indian barbarity. Fleeing women, holding up their hands for mercy, were brutally shot down; infants were killed and scalped in derision; men, women and children were tortured and mutilated, by the troops, in a manner that would put to shame the savage ingenuity of interior Africa.

No one should be astonished that a war ensued which cost



THE CHIVINGTON MASSACRE.

the government \$30,000,000, and death and conflagration to the border settlements. During the spring and summer of 1865, no less than eight thousand troops were drawn from the effective force engaged in suppressing the rebellion, to meet this Indian war.

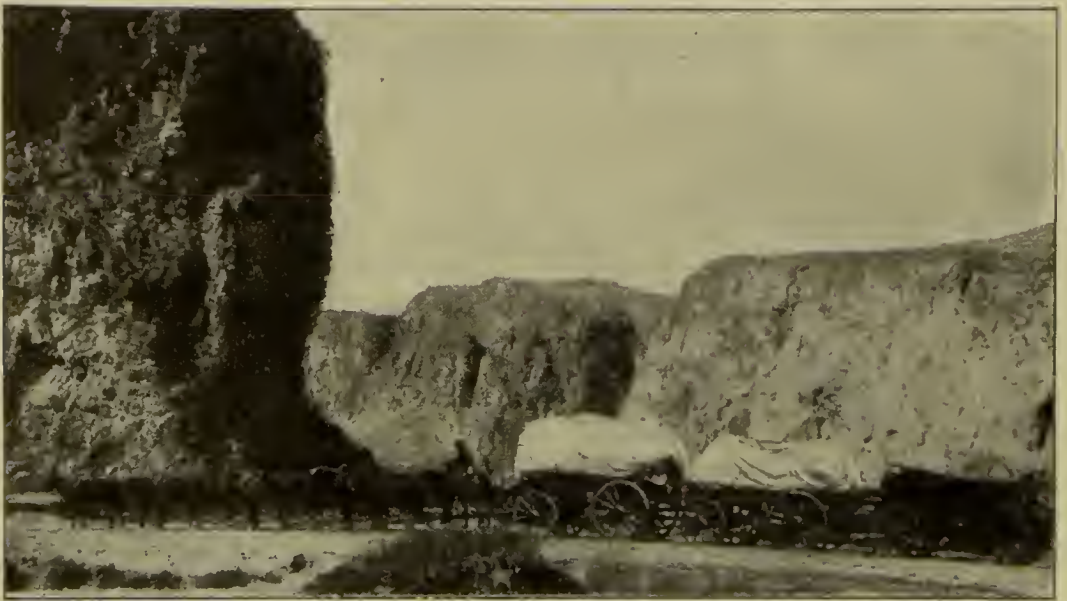
The result of the year's campaign satisfied all reasonable men that the war pressed upon the Indians was expensive. To those who reflected upon the subject, and knew the facts, the



war was something more than an unnecessary expense; it was dishonorable to the nation, and disgraceful to those who originated it.

In the month of March, 1866, General Pope, then in command of the department of the Missouri, ordered the establishment of military posts along a route at the eastern base of the Laramie and Big Horn Mountains, called the "Powder river route," to Montana Territory.

Parties from the States were attracted to Montana by the



A GOVERNMENT WAGON-TRAIN ON THE POWDER RIVER ROUTE.

stories of wonderful gold discoveries in that territory, and the Iowa legislature had, by resolution, called on General Sherman for military protection to the emigrants going into Montana through the Sioux country. Sherman, in reply, had assured the public that such as went by the Powder river route, should find a well-guarded trail all the way. Troops were at once ordered to garrison Forts C. F. Smith, Phil Kearney, Reno and McPherson.

Seeing this action, the leading Sioux chiefs immediately

notified the government that the occupation of their country by the troops would be resisted. An attempt was then made to compose the matter by treaty.

In the council, the chiefs insisted that the troops must be withdrawn before a treaty was made. The Sioux were then referred to the Fort Laramie treaty, of 1851, in which they had conceded the right to the government to locate through their territory for the accommodation of emigration through it, for which privilege they were to receive \$50,000 annuity, yearly for fifteen years.



WAGON-TRAIN ATTACKED BY THE SIOUX.

This annuity ceased in 1865, and the Indians claimed that the grant ceased, also, at the same time. The Sioux said they did not object to travel through their country, entirely, but they emphatically protested against the use of the *Powder river route*, since that was their buffalo range, and its preservation was, in their condition, indispensable. They could not exist at that time without the buffalo. They had no other resource for food.

Notwithstanding this warning, the military authorities decided that the route they indicated should be kept open. The chiefs were told to keep away from the road, and to steer clear of the military posts indicated.

Chief Red Cloud, notably affected at this decision, arose, and placing his hand upon his rifle, said: "In this, and the Great Spirit, I trust for the right."

In a short time the forts were besieged, and the mountains and valleys, near the Powder river route, swarmed with Sioux warriors. Emigrant travel ceased without further warning.

On the 21st of December, 1866, a Wagon-train was attacked two miles from Fort Phil Kearney. A party was sent out from the Fort to its relief. The relieving party consisted of both infantry and cavalry, principally the former, numbering in all ninety-one men with three officers, Captain Brown of the infantry, Lieutenant Grummond of the cavalry, and Colonel Fetterman of the infantry, in command.

Colonel Fetterman with his command moved out rapidly, keeping to the right of the road, evidently for the purpose of getting in rear of the attacking party. As he advanced across the Piney a few Indians appeared on his front and flanks, and kept showing themselves just beyond rifle range until they finally disappeared beyond Lodge Trail ridge.

When Colonel Fetterman reached Lodge Trail ridge the picket signaled the Fort that the Indians had retreated, and that the train had moved toward the timber. After Colonel Fetterman's command disappeared over the crest of Lodge Trail ridge, firing at once commenced and was heard distinctly at the fort.

Colonel Carrington, the commander at the post, sent an officer and about seventy-five men to reinforce Fetterman's party. The firing continued to be heard during their advance, diminishing in rapidity until they reached the summit overlooking the battle-field, when one or two shots closed all sound of conflict.



From this summit a full view could be obtained of the Piney valley beyond, in which Fetterman's command was known to be, but not a single individual of this ill-fated band could be seen. Discovering the approach of the reinforcements, the Sioux beckoned them to come on, but without awaiting their arrival commenced retreating.

The troops then advanced to a point where the Indians had been seen collected in a circle, and there found the dead and



THE LAST MAN TO FALL IN THE FORT KEARNEY MASSACRE.

naked bodies of Colonel Fetterman, Captain Brown, and about sixty-five of their men. All the bodies lying in a space not exceeding thirty-five feet in diameter; their horses lay dead nearby.

This spot was by the roadside and beyond the summit of a hill rising to the east of Piney creek. The road after ascending this hill follows the ridge for about three-quarters of a mile, and then descends abruptly to Piney valley. About

midway between the point where these bodies lay and that where the road begins to descend was the dead body of Lieutenant Grummond; and at the point where the road leaves the ridge to descend to the Piney valley were the dead bodies of three citizens and a few long tried and experienced soldiers.

Around this little group were found a great many empty cartridge shells; more than fifty were found near the body of a citizen who had used a Henry rifle; all going to show how stubbornly these men had fought. Within a few hundred yards of the position of these men, ten Indian ponies lay dead, and near them were sixty-four pools of blood; the dead and wounded warriors being carried from the field as fast as they fell.

The Sioux were massed to resist Col. Fetterman's advance along Piney creek on both sides of the road. Fetterman formed his advance lines on the summit of the hill overlooking the creek and valley, with a reserve near where the large number of dead bodies lay. The Sioux in large force attacked him vigorously in this position. The command was seized with a panic, and attempted to retreat towards the Fort. The mountaineers and old soldiers, who had long before learned that a movement from the Indians during an engagement was equivalent to death, remained in their first position and were killed there. Immediately upon the commencement of the retreat the Indians charged upon and surrounded the party, who could not now be formed by their officers and were shot down.

Almost all of these men were killed by arrows. Only six men were shot with bullets, and two of these, Colonel Fetterman and Capt. Brown, no doubt inflicted the death wounds upon themselves, by their own hands; for both were shot through the left temple and powder was burnt into the skin and flesh about the wounds. Both of these officers had previously asserted that they would never be taken by the Indians alive.

The Sioux later acknowledged a loss of twelve killed on

the field, sixty-two severely wounded, several of whom afterwards died, and many permanently maimed. They also lost twelve ponies killed outright, and about fifty so badly wounded that they died later.

Immediately upon receipt of the news of this conflict, the following dispatch was sent by General Sherman to General Grant:

ST. LOUIS, Dec. 28, 1866.

"General:—Just arrived in time to attend the funeral of my Adjutant-General, Sawyer. I have given instructions to General Cooke about the Sioux. I do not yet understand how the massacre of Colonel Fetterman's party could have been so complete. We must act with vindictive earnestness against the Sioux, even to their extermination, men, women and children. Nothing less will reach the root of the case.

(Signed.) W. T. SHERMAN, Lieutenant-General."



## CHAPTER XXXV.



THE military authorities still felt determined to keep open the *Powder river route* to Montana, and sent fresh troops to re-garrison the posts and strengthened the force at Forts Reno and Phil Kearney. The Sioux, being equally determined to close this route, kept up hostilities—according to their promise.

During the summer of 1867, these posts, emigrant trains, wood-parties, and freighting outfits were frequently attacked by Indians. The details of the numerous attacks would fill volumes, and therefore cannot all be given in this work; but there was one battle fought between the men of a wagon-train and two thousand warriors, under chief Red Cloud, which justly deserves space in the history of the Great Sioux Nation.

This battle took place on the 2nd day of August, 1867. The wagon-train owned by J. C. Gilmore and J. R. Porter was attacked by the Sioux on Piney creek, near Fort Phil Kearney. This outfit consisted of forty men and forty wagons drawn by six yoke of oxen each.

The owners were, at the time, engaged at filling a contract made with General Geo. B. Dandy, quartermaster, for the delivery of four thousand cords of dry pine wood, to be used

at the post indicated. Mr. Gilmore's camp was, at that time, on the Big Piney creek, about three miles from the Fort. He was provided with a military escort of thirty soldiers.

Early on the morning of August 2nd, Mr. Gilmore, who



J. C. GILMORE 1906.

was himself acting as wagon-master, sent ten of his men, with as many wagons, in charge of W. H. Greenup, and an escort of ten of the soldiers, into the timber about a mile from camp,

to load the wagons with wood. He then started to the Fort with ten other men of his outfit and as many wagons which had been loaded the day previous, having also a guard of ten soldiers; thus leaving at his camp twenty of his men and ten soldiers under Lieutenant Genness—31 men all told—and twenty men in the timber, a mile from the camp.

The large heavy wagon-boxes, all having canvas covers, had been removed from the wagons, and set on the ground in a circle, forming a corral, at the camp. These wagon-boxes were used by the men to sleep in, instead of tents; and the corral formed by them was used to drive the oxen into to yoke them up. A wagon which was used expressly for hauling water, the "water-wagon" of the firm, always stood handy to be either pulled or backed up a little, to close or open the entrance to this corral. All other camp equipage was kept inside of the corral; so that the camp served also as fortifications in case of an attack by the Indians; who had, in the month of July, sent Mr. Gilmore word that he must either move his outfit out of their country or he would be *cleaned out*.

Before reaching the Fort, on the morning of August 2nd, Mr. Gilmore and his men heard rapid firing at the camp, and found themselves also pursued by a large party of mounted warriors. The wagon-train, however, was so near the Fort that the Indians abandoned pursuit of this without battle, and the post was reached in safety.

The sound of firing in the direction of the camp, on the Piney, was heard continuously, and Mr. Gilmore requested General A. J. Smith, post commander, to furnish him a body of troops to go to the relief of his men. This request was refused by the General, on the ground that he feared, he said, that the Sioux would attack the post also, and that the fifty-one men, 31 at camp and 20 in the timber a mile further, would all be killed before relief could reach them; and that if all the troops he had should leave the Fort, they would be slain by the hordes of Sioux to be seen swarming on the slopes of the mountain range to the northward.



However, the firing on Piney creek continued to be heard for five long hours. In the meantime, Mr. Gilmore had procured a party of forty-five volunteer citizens, from other freighting outfits, then at the post; and again went to General Smith and requested the use of a cannon, stating that he was going to the relief of his men with the forty-five volunteer citizens. The large parties of warriors which had been seen near the post had now disappeared and had concentrated about the little band of men on the Piney.



GILMORE'S CAMP ATTACKED BY THE SIOUX.

Finally, when the relief party was ready to leave the post, General Smith not only furnished the cannon but ordered Lieutenant McCarty with forty-five soldiers to accompany Mr. Gilmore and his volunteer command.

This force, 92 strong, was soon met by a large party of Sioux. The cannon was wheeled into position and several shots fired at the Indians; whereupon the enemy retreated, and

continued to retreat and keep in the clear while the relief party made its way to the besieged men.

On reaching the camp, or wagon-box-corral, the relief party was greatly surprised to find only three of the besieged men dead and three wounded. The wagon-boxes which formed the corral or fortifications for the little handful of frontiersmen, were literally stuck full of arrows fired by the Sioux. The water-wagon was shot to pieces by bullets. The oxen, of course, had all been either killed or driven off by the Indians; but as the warriors were armed principally with bows and arrows, the wagon-boxes served as sufficient protection against the penetrative power of these, and notwithstanding the rush of the hordes of warriors time and again almost upon the little party, these few cool-headed men held out.

The relief party then proceeded into the timber in search of the twenty men who had gone out in the morning to load up with wood. They found the dead bodies of three of these men where the Indians made the attack after the wagons had been partly loaded. Wagons, wood and oxen were destroyed. Long ricks of dry pine cord-wood were in ashes. Wagons partly loaded were entirely consumed by fire, and seventeen of the men were missing. It was supposed, of course, that all of these men had been killed; but, presently, just before sun down, these men were seen coming over a high mountain ridge towards the relief party. Only three of this party had been killed; these were the three soldiers' bodies found near the iron remnants of their wagons.

On reaching the relief forces, these seventeen men explained that they had fought a running fight with the Indians, taking refuge in wash-outs, and behind trees and rocks, until they finally came to a strong position on the mountain-side, from which the Sioux withdrew, but they feared to venture out until they saw the relief.

Thus it is seen that, of the little party of thirty frontiersmen and twenty-one soldiers, fifty-one men all told—fighting in two separate parties, only six of these, all soldiers, were

killed and three wounded in a battle with no less than two thousand Sioux, and the conflict of more than five hours' duration. The warriors were, of course, entirely exposed, and fought almost entirely with bows and arrows, while the whites fought from fortifications, and with repeating Spencer and Henry rifles and large sixshooters. Nevertheless this battle went down in the unwritten history of the Sioux as a marvelous victory for the little handful of plainsmen.

Chief Red Cloud afterwards told the author that the Sioux



A RUNNING FIGHT WITH THE SIOUX.

loss in this fight was the greatest ever suffered in any previous conflict, even where the forces were equal or almost equally divided, and he averred that "nearly six hundred of" his "warriors were killed in that battle" by these fortified frontiersmen "in the attempt to annihilate them." He added, further, that "the government ought to pay those men well for such a fight. It was the best fight my warriors ever had. They were *good men*, and their *medicine* was *good*."



Tom Mallery, one of the thirty-one men who fought from the wagon-box corral, and who had for a few years previous been prospecting for gold in the Sioux country, deserves especial mention. He had two rifles of his own, a Spencer carbine and a Henry rifle. He was an excellent marksman, and was therefore provided with the rifles of the dead and wounded, all of which he kept hot from his position behind a pile of ox-yokes. His companions, Mr. Gilmore says, claimed that he killed no less than a hundred Indians single handed and alone in this battle.

One of the Indians shot by this man fell against the pile of ox-yokes, another only a few feet away, and in the attempt by the warriors to recover these bodies, to prevent them being scalped and their souls thus annihilated, more than two hundred lives of the Sioux were sacrificed.

On arrival of the relief party, Mallery sprang from his position and ran to eleven Indian bodies which had fallen so close to the fortifications that the warriors had been compelled to abandon their efforts to carry them away, and scalped them.

Mr. Gilmore, who is now seventy-four years of age and a resident of Omaha, Nebraska, states that he nor his partner—Mr. Porter—has ever received a cent from the government for the loss of their entire wagon-train near Fort Phil Kearney, on August 2d, 1867, at the hands of the Sioux the value of which exceeded fifty-thousand dollars.

The government according to treaty then existing, seems to have had no right to occupy the Sioux country in question; but, again, it appears that the owners of this freighting outfit were not aware of that fact at the time, and that these men supposed they had a right to be there in the service of the government and under its protection, and notwithstanding the many unjust claims presented to the government for payment, this claim, of Gilmore and Porter seems to have been a reasonable and just one in every particular.

On the 9th of February, 1868, one Jones who had been trading with a band of Cheyenne Sioux filed with Major Doug-

las, at Fort Dodge, an affidavit to the effect that he had recently visited an Indian camp in company with Major Page and John E. Tappan, on a trading expedition; that the Indians under Chief Satanta, had stolen from them some sugar, rice and apples and that they threatened to shoot Major Page because he was a soldier; that they tried to kill Tappan and had fired at him; that while at the Indian camp, a war party came in having with them two hundred horses which had been stolen, and the scalps of seventeen negro-soldiers and one white man; that Chief Satanta talked of war, and requested him ( Jones ) to say to Major Douglas, that he demanded that the troops and military posts be at once removed from his hunting country.

The information contained in the affidavit made by Jones was at once communicated to General Hancock, who then organized an expedition which proceeded to and burned the Cheyenne village.

It was not unusual for men trading with Indians to make affidavits indicating the theft of goods by the Indians, with a view to obtaining the value thereof from the government. Some of such claims were based on facts and many were absolutely false. That the claim made by this man Jones was false, is shown upon the face of it, as well as by a vast amount of evidence afterwards.

If these Indians had actually tried to kill these three men while at their camp, it would have been a very easy matter to have done so. Perhaps they ordered these men out of their camp, and it is not unlikely that they had to kick them out in order to get rid of them. And, as for the Indians bringing in seventeen negro-scalps any person acquainted with the superstitious beliefs of the Indians knows that such a statement was absolutely false. No Indian could possibly be induced to scalp a negro, or to touch the scalp which had been taken from a negro. It is considered *very bad medicine*.

General Hancock, on the 14th of April, proceeded to the Cheyenne village with a formidable force and a supply of

artillery. As he advanced, the Indians, men, women and children fled from their camp for their lives. Hancock then ordered the village, about 300 lodges, together with the entire property of the tribe, burned.

An idiot Cheyenne girl, about ten years old, was found by the troops in the deserted camp. She had been overlooked and left in the confusion of the hurried flight. It afterwards appeared that the person of this little girl had been violated, from which she soon died. The troops claimed that this out-



INDIANS FLEEING FROM THE TROOPS.

rage had been committed by the Indians, but the latter later testified before the commissioners that if this little girl had been outraged by a large party of any men it was not by Indians but must have been done by the troops who burned the village. In this case, as in several others, the author believes the Sioux in preference to the troops.

Not only the testimony of the Indians branded every statement sworn to by Jones as false, but the records of the adju-



tant-general's office fail to show the loss of the seventeen negro-soldiers or any other soldiers at that time. Then, after the Indians had suffered, innocently as they were compelled to, and severely as they did, Tappan testified that the statement made by Jones was false, and further, to the effect that it was a scheme to have these Indians killed.

General Ord, in his annual report of September 27th, 1869, relative to operations against the Indians with his army of two thousand one hundred strong, said, in part: "I have encouraged the troops to capture and hunt them as they would wild animals. This they have done with *unrelenting vigor*. Since my last report over two hundred have been killed, generally by parties *who have trailed them for days and weeks, into the mountain recesses, over snows among gorges and precipices; laying in wait for them by day and following them by night*. Many villages have been burned, large quantities of supplies, and arms and ammunition, clothing, and provisions have been destroyed, a large number of horses have been captured, and two men, twenty-eight women, and thirty-four children taken prisoners. Many of the border men regard all Indians *as vermin to be killed wherever met*. There seems to be no settled *policy, but a general idea to kill them wherever found*. I am a believer in that, if we go for extermination."

## CHAPTER XXXVI.



**I**N THE month of February, 1871, Chief White Eagle, accompanied by twenty-five of his band, went to Camp Grant, Arizona, and stated to Lieutenant R. E. Whitman, then in command of that post, that he and his people had no home, and could make none, since wherever they were located they were in constant fear and danger of the troops.

Lieutenant Whitman advised this chief that he could make no permanent arrangement with him, but that he could bring in his band and he would aid them, and report their wishes to the department commander. The chief left, and about the first of March returned with his whole band. In the meantime, runners from two other small bands had been in, asking the same privileges, and giving the same reasons. These were also permitted to come in with their bands, so that early in March, about three hundred Indians were at Camp Grant.

The kindness of the lieutenant, which was very unusual among military officers, attracted the Indians to that point for protection. He made a detailed report of the whole circumstances, and sent the same by express to the department commander, for instructions to guide him. After waiting six weeks, his communication was returned to him without other

reply than to call attention to the fact that his report was *not properly briefed*.

The Indians were camped about one-half mile from the military post, and were supplied by Lieutenant Whitman with limited rations. More than five hundred Indians were in the camp. They had been "dogged" about until they were very poor, and nearly naked. They were encouraged by the lieutenant to cut and bring in hay for his post, and in about two months they had brought in about two hundred thousand pounds, carrying it all on their backs. Men, women and children engaged in this work.

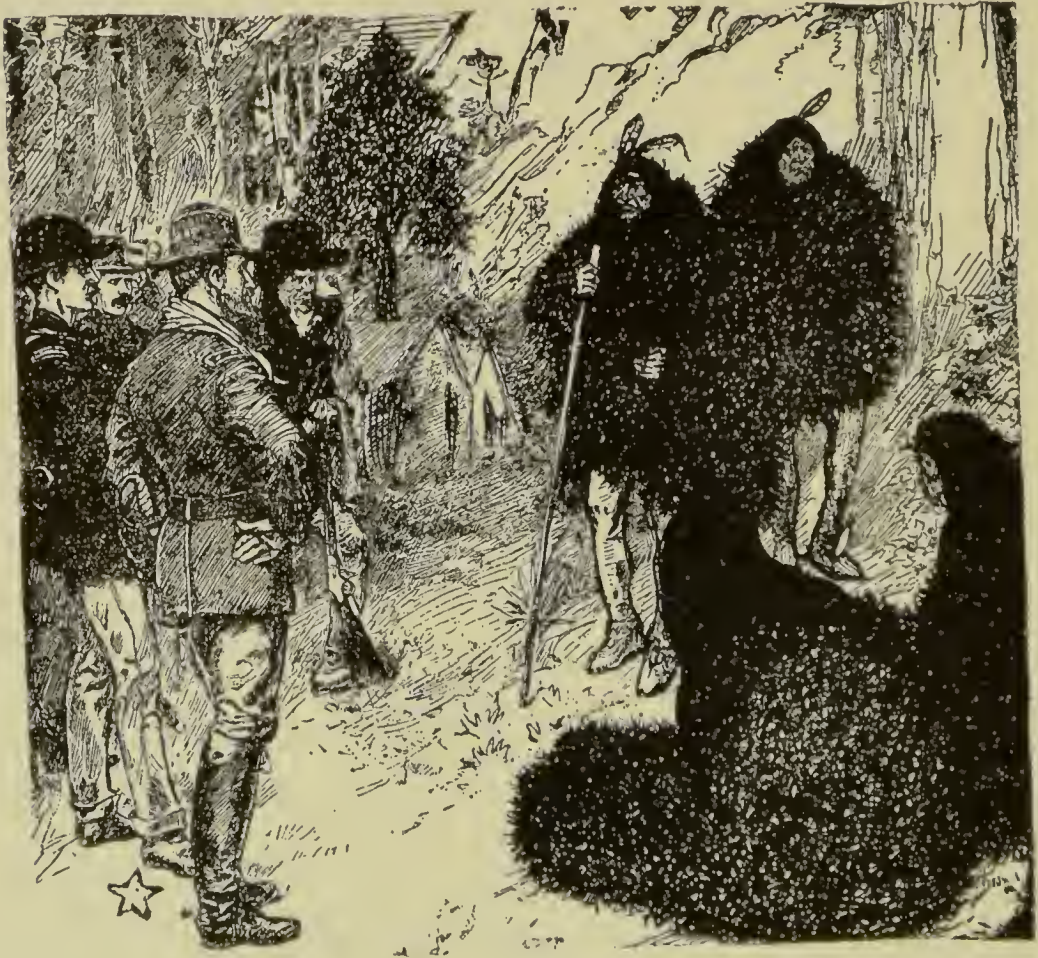
Other bands, with whom these were intermarried, were preparing to come in. These were advised to move their camp further up the Aravapa to better ground and plenty of water. The ranchmen in the vicinity were perfectly satisfied with the residence of these Indians, and Lieutenant Whitman became much interested in them also. In one of his official reports he said: "I had come to feel respect for men who, ignorant and naked, were still ashamed to lie or steal, and for women who would cheerfully work like slaves to clothe themselves and children. I had ceased to have any fears of their leaving, and only dreaded for them, that they might at any time be ordered to do so. They frequently expressed anxiety to hear from the general, that they might have confidence to build for themselves better houses, but would always say, 'you know what we want, and if you cannot see him, you can write.'

"On the morning of April 30th, I was at breakfast at 7:30 o'clock, when a dispatch was brought to me by a sergeant of Company P, Twenty-first Infantry, from Captain Penn, commanding Camp Lowell, informing me that a large party had left Tucson, on the 28th, with the avowed purpose of killing all the Indians at this post. I immediately sent two interpreters, mounted, to the Indian camp, with orders to tell the chiefs the exact state of things, and for them to bring the entire party inside the fort. As I had no cavalry, and but fifty infantry (all



recruits), and no other officer, I could not leave the fort to go to their defense.

"My messengers returned in about an hour, with intelligence that they could find no living Indians. The camp was burning, and the ground strewn with their dead and mutilated



CHIEF WHITE EAGLE APPEALING TO LT. WHITMAN FOR PROTECTION

women and children. I immediately mounted a party of about twenty soldiers and citizens, and went with them and the post surgeon, with a wagon to bring in the wounded, if any could be found. The party returned in the afternoon, having

found no wounded, and without being able to communicate with any of the survivors.

"Early the next morning I took a small party with spades and shovels, and went out and buried all the dead in and about the camp. I thought the act of caring for the dead would be an evidence to them of my sympathy, at least, and the conjecture proved correct, for while at the work many of them came to the spot, and indulged in their expressions of grief, too wild and terrible to be described. That evening they began to come in from all directions, singly and in small parties, so changed in forty-eight hours as to be hardly recognizable, during which time they had neither eaten nor slept.

"Many of the men whose families had been killed, when I spoke to them and expressed sympathy for them, were obliged to turn away, unable to speak, and too proud to show their grief. The women whose children had been killed or stolen, were convulsed with grief, and looked to me appealingly, as though I was their last hope on Earth. Children who, two days before, had been full of fun and frolic, kept at a distance, expressing wondering horror.

"Their camp was surrounded and attacked at daybreak. So sudden and unexpected was it, that no one was awake to give the alarm, and I found quite a number of women, who were shot while asleep beside their bundles of hay, which they had collected to bring in on that morning. The women who were unable to get away, had their brains beaten out with clubs or stones. The bodies were all stripped.

"I have spent a good deal of time with them since the affair, and have been astonished at their continued unshaken faith in me, and of their perfectly clear understanding of their misfortune. What they do not understand is, that while they are at peace, and conscious of no wrong intent, that they should be murdered.

"One of the chiefs said: 'I no longer want to live; my women and children have been killed before my face, and I have been unable to defend them.' About their captives, they

say: 'Get them back for us; our little boys will grow up slaves, and our girls, as soon as they are large enough, will be diseased prostitutes to get money for whoever owns them. Our women work hard and are good women, and they and our children have no disease. Our dead you cannot bring to life, but those that are living we give to you, who can write and talk, and have soldiers to get them back.' I assure you, it is



MAJ. GEN. O. O. HOWARD.

no little task to convince them of my zeal, when they see so little being done."

After this massacre, Lieutenant Whitman was relieved from duty at Camp Grant. General Howard visited the scene in April, 1872. The Indians showed him the remains of their dead, which had become exposed. There he found the camp



utensils, and clothing and robes strewn around, and the bundles of hay that the women had brought in the night preceding the slaughter. The Indians spoke of the attachment they had for Lieutenant Whitman, and asked that he might be restored to the post, to remain with them. But his denunciation of the barbarous, the murderous act, and those engaged in it, had produced much feeling against him, and there was no cordiality between him and the commanding general, in view of which General Howard thought it was better the petition of the Indians be not granted.

This affair at Camp Grant is not an isolated case. It is but a sample of many expeditions of the same nature, which have been often fitted out and set on foot, with results as merciless and barbarous. The governors of territories have organized bodies of men to go out and hunt down the Indians, with authority to kill them wherever found; to destroy their villages, take possession of their property as booty, and to receive a premium for all Indian scalps taken.

Territorial legislatures have placed upon their journals resolutions organizing bands of men to be employed in "Indian hunting," with rewards for all scalps taken. The legislature of Idaho fixed the price of scalps at one hundred dollars for the scalp of the "buck," fifty dollars for that of the squaw, and twenty-five dollars for the scalp of everything in the shape of an Indian under ten years of age, provided that each person shall make oath that the scalps were taken by the "Indian hunting" company, thus reducing the hunting down and killing human beings to a level with the destruction of wild animals.

The removal of Lieutenant Whitman from the post at Camp Grant has much in it to attract the attention of considerate persons. Here was a military officer who had, by his humane conduct, secured the confidence of the Indians who survived the massacre; they were attached to him, and so informed General Howard, and requested his return. But his superior had relieved him—what for? Simply because he had expressed his opinion, without reserve, touching the conduct of the murder-

ous mob that came from Tucson. Instead of commending the lieutenant for his noble conduct, and defending and sustaining him, the military commander of the district transferred him to another post.

The massacre was approved by men of prominence and influence in the territory, and General Howard, who felt keenly the enormity of the crime against the Indians, was so embarrassed by the influence of the mob, that he could not recommend that the petition of the Indians have favorable consideration.



THE MARIAS RIVER MASSACRE, 1870.

By order of General P. H. Sheridan, Colonel E. M. Baker, second cavalry, was sent to strike the Indians in Montana Territory, and to "strike them hard."

Colonel Baker proceeded, accordingly, with his command to the camp of Chiefs Red Horn and Bear Chief, then on the Marias river, northward from Fort Benton, and on the 23d

of January, 1870, massacred one hundred and seventy-three men, women, and children of the Blackfeet tribe of the Sioux nation. Colonel Baker, in his report of this massacre, said:

"We were obliged to encamp in a ravine on the dry fork of the Marias till the night of the 22d, when we broke camp and marched to the Marias river, arriving there on the morning of the 23d. We succeeded, about eight o'clock, in surprising the camp of Bear Chief and Red Horn. We killed one hundred and seventy-three Indians, captured over one hundred women and children, and over three hundred horses. I ordered Lieutenant Doane to remain in this camp, and destroy all the property, while I marched down the river after the camp of Mountain Chief, who I understood was camped four miles below. After marching sixteen miles, I found a camp of seven lodges that had been abandoned in great haste, leaving everything. The lodges were burned the next morning, and the command started for the Northwest Fur Company's station, arriving there on the 25th. The result of expedition is one hundred and seventy-three Indians killed, and one hundred prisoners, women and children (these were allowed to go free, as it was ascertained some of them had the small-pox), forty-four lodges, with all their supplies and stores destroyed, and three hundred horses captured. Our casualties, one man killed, and one man with a broken leg, from a fall of his horse."

Now comes the report of Lieutenant Pease, the acting agent at the Blackfeet agency. These Indians were a part of his charge, not as a military officer, but as an Indian agent. He made report to General Sully, superintendent of Indian affairs, on February 6th, 1870. He said:

"I have the honor to state since making my report of January 30, 1870, on the affair between United States soldiers and Piegan Indians, which took place January 23d, that I have visited the camp of Big Jake, of the Piegan tribe of Blackfeet Indians, and have seen and talked with several Indians who were in that camp which was attacked by the soldiers. I have, from these sources, gained the following information:



"Of the one hundred and seventy-three killed on the 23d, thirty-three were men; of these fifteen only were such as are called by them as young or fighting men. These were between the ages of fifteen and thirty-seven, the remaining eighteen were between the ages of thirty-seven and seventy; ninety were women, thirty-five between the ages of twelve and thirty-seven, and fifty-five between the ages of twelve and thirty-seven, the remaining fifty-five were children, none older than twelve years, and many of them in their mother's arms. Out of two hundred and nineteen belonging to Red-Horn's camp, only forty-six survived, among them are nine young men who escaped during the attack, and five who were away hunting. The lives of eighteen women and nineteen children (none of them more than three years of age, and the majority of them much younger), some of whom were wounded, were spared by the soldiers. Red Horn himself was killed. At the time of the attack this camp was suffering severely with small-pox, having had it among them for two months."

General Sheridan, apparently to show cause for the butchery of all of these innocent and peaceable Indians, recited a couple of cases of Indian barbarity, which had come under his personal examination; one where an Indian had ravished a woman "over thirty times successively," and another where a woman had been successively ravished by a warrior "over forty times," and stated it was an example of what had occurred to hundreds of others.

General Sheridan is rather extravagant in this statement of outrages, according to the author's knowledge of the American Indian, but, if true, they were not committed by the women and children, nor even by the men, who were slaughtered on the Marias river. Mountain Chief was accused of having a white girl as captive, and of leading his warriors in an attack upon a government wagon-train at Eagle creek, between Cook and Benton, and the murder of a white man by the name of Clark; but he immediately thereafter took refuge in British territory; so that the Indians massacred by Baker's command had

no more to do with the crimes charged against the Indians than Sheridan did. Notwithstanding the massacre of these hapless women and children, in their own home, it was followed by a general order from General Sheridan's headquarters, at Chicago, of the date of March 12, 1870, to the following effect:



GEN. W. T. SHERMAN.

“The lieutenant-general commanding this military division takes great pleasure in announcing to the command the complete success of a detachment of the second cavalry and Thir-

teenth Infantry, under command of Brevet Colonel Baker, of the second cavalry, against a band of Piegan Indians, in Montana. These Indians, whose proximity to the British lines has furnished them an easy and safe protection against attack, have hitherto murdered and stolen with impunity, in defiance and contempt of the authority of the government. They have at last received a carefully-prepared and well-merited blow. In the middle of the winter, the thermometer below zero, when experience had led them to believe they could not be attacked, the blow fell. One hundred and seventy-three Indians were killed, three hundred horses captured, and the village and property of the band totally destroyed."

These unfeeling utterances of the Lieutenant-General of the army stand side by side with the cruel sentiment of the General of the Army, Sherman, in 1866, when he uttered these words: "We must act with vindictive earnestness against the Sioux, even to their extermination, men, women, and children. Nothing less will reach the root of the case."



## CHAPTER XXXVII.



THE frontier war-fare continued almost incessantly. In the beginning of the year 1876, the whole Sioux Nation was practically involved in the lamentable strife resulting from the repeated invasions by the whites in the Black Hills and other cherished hunting grounds of the natives.

Expeditions "in the interest of science," accompanied by strong military escort, made extensive explorations in the Black Hills. Among the most formidable of these expeditions was the one escorted by General Custer, with his command, which left Fort Lincoln, on the Missouri river, the second day of July, 1874.

This expedition returned with glowing reports of the natural beauty of the country; the golden wealth which was found glistening in the streams, nestling among the grass-roots, and hidden in the quartz of the mountains; the tall pine forests, and fertile valleys with the little winding streams of clear cold water and gushing hot springs. The whole beautiful region inhabited by large game in numbers unknown, comprising the deer, the elk, the buffalo, and the bear.

Thus, the reckless and adventurous spirits of the whites, lured in search of fancied fortune, banded together and defiantly invaded the most cherished regions left to the Indians.

The latter appealed to the government, pleading for protection against the intruders, who had assaulted them in their homes, wherever found.

By the treaty of 1868, the government was bound to defend them, and some feeble effort was made to dislodge the invaders, and to prevent further incursions; but these efforts were so weak that the Indians considered them of no avail, and began to retaliate. Taking the matter in their own hands, both Indians and whites were slain whenever and wherever they met on the Indian lands.

By the treaty of 1868, with the Sioux, all the territory lying between the northern boundary of the State of Nebraska and the forty-sixth parallel of the north latitude, bounded on the east by the Missouri river and on the west by the one hundred and fourth degree of west longitude, with the reservations then existing on the east side of the Missouri, was set apart for the undisturbed and permanent home of the Sioux. A further provision of the treaty was that the country north of the North Platte and east of the summit of the Big Horn Mountains, should be held and considered unceded Indian territory, and it was stipulated and agreed that no white person or persons should be permitted to settle upon or occupy any portion of the same, or without the consent of the Indians first had and obtained, to pass through the same.

In consideration of these and other covenants the Indians agreed to relinquish all right permanently to occupy the territory outside of their reservation as defined in the treaty, but reserved the right to hunt on any land north of the North Platte, so long as the buffalo ranged thereon in such numbers as to justify the chase.

This treaty was prepared by the commission on which were Generals Harney, Sherman, Terry, and Augur. Their honor, and the faith of the United States, was pledged to the faithful fulfillment of its stipulations. Hence, when the whites, organized in large parties, continued to invade these possessions of the Sioux, contrary to the terms of the treaty, and in de-

fiance of repeated protestations of the latter, these Indians became exceedingly incensed.

The Sioux failed to receive the requested protection from the government, but in a communication dated January 17th, 1876, the commissioner of Indian Affairs notified the Agents at Fort Peck, Fort Berthold, White River, Crow Creek, Red Cloud, Cheyenne River, Spotted Tail, and Standing Rock, to prohibit the sale of arms and ammunition to all agency Indians, and



SCENE OF THE SIOUX TREATY OF 1868.

orders were subsequently promulgated, to disarm and dismount all Indians then absent from the agencies immediately upon their return. No exceptions were made in favor of Indians then out hunting, with the knowledge of agents, by reason of the scarcity of food at the agencies.

By this order, the Indians were still more sadly affected, and a great many of them gravely refused to submit to it. Being



required to comply with it if they did go in, they chose to stay out.

On the first of February, 1876, by order of the secretary of the interior, the Sioux were turned over to the war department. Four days later, General Sheridan stated that his department commanders, Crook and Terry, would proceed at once against the Indians.

Thus it is seen how the "frontier war of 1876" was inaugurated, and the many crimsoned battle fields are our silent—sad witnesses of military dash in the home of the Sioux.



CROOK AND TERRY—MAJ. GENERALS U. S. A.

On the first of March, 1876, General Crook, with a military force thirteen hundred strong, left Fort Fetterman in pursuit of the Indians. He ordered Colonel Reynolds with one battalion to proceed to the village of Chief Crazy Horse, situated near Bare Buttes, in Wyoming Territory. On the 17th of March this village was attacked by Reynolds' command. The attack being so cautiously conducted at dawn, that the Indians

were found to be asleep when the opening volleys were poured into their lodges upon them.

The warriors sprang from their beds, seized their arms and rushed from the lodges only to find their pony-herd already in



A RUNNING FIGHT OVER THE CAPTURED HERD.

possession of the troops. But, as brave defenders of their home, they swept forward on foot, facing the deadly blaze, and checked the advance of the troops while the women and children fled for their lives. Then Crazy Horse, seeing his fearless

warriors outnumbered, three to one, in the face of the fire of the troops who were fortified in a ravine, ordered his braves to retreat and take refuge in the adjoining hills.

The provisions and other property of the Sioux, consisting of many thousand pounds of jerked meats, from the buffalo and other large game, more than twelve hundred buffalo-robcs, many Indian saddles, cooking utensils, various implements, together with the lodges and clothing of fine furs, fell in the hands of the command, and was heartlessly destroyed.

On the following morning, at dawn, these foot-warriors, actuated by necessity, cautiously approached the camp of the troops and, by a prearranged signal, made a sudden dash for their pony-herd, and succeeded in recovering about eight hundred of them from the soldiers who had been detailed to guard them.

Crazy Horse's loss in killed and wounded, as later stated by the chief to the writer, was fourteen warriors, five women and four children killed, and nineteen warriors, eight women and six children wounded.

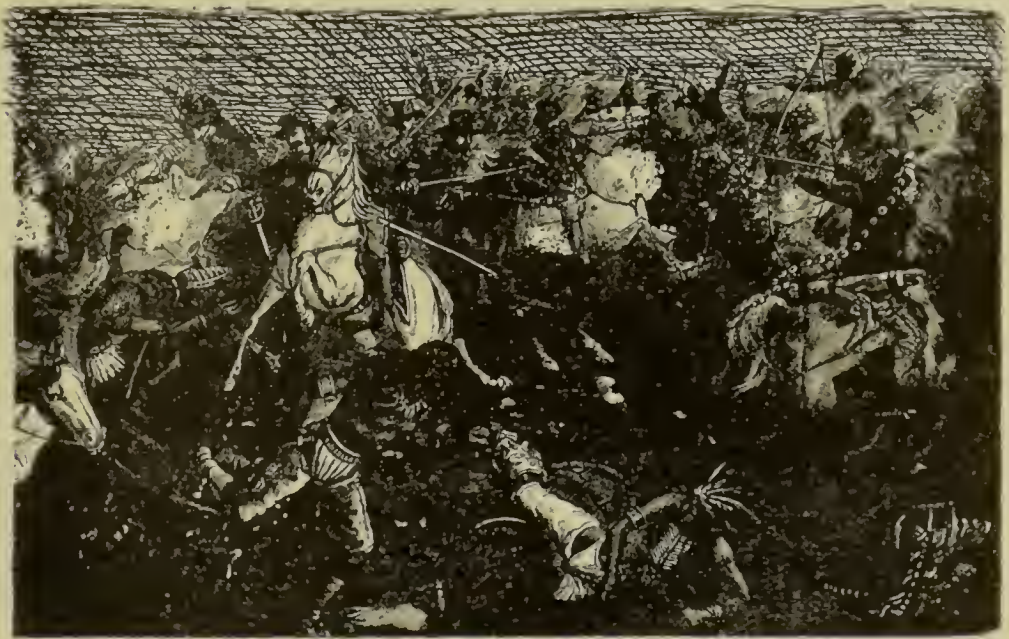
In General Crook's report, he regarded the operations of Colonel Reynolds as failures, in this battle, which he classed thus: "A failure on the part of portions of the command to properly support the attack. A failure to make a vigorous and persistent attack with the whole command. A failure to secure the provisions which were captured, for the use of the troops, instead of destroying them. And most disastrous of all, a failure to secure and take care of the horses and ponies captured, nearly all of which again fell into the hands of the Indians the following morning."

After the destruction of his home, Crazy Horse removed his people, many sorely wounded, all sad in heart, hungry, naked, and without beds or shelter against the wintry blasts, to the head of the Rosebud river, in Montana Territory, distant nearly two hundred miles, where he met and joined Sitting Bull. Here his people shared the comforts possessed by their Sioux friends, and here, for a time, he eluded his pursuers, al-



though he was hunted from the south by Crook's command, and by General Terry's cavalry on the north.

On the 17th of June, 1876, General Crook's scouts reported the discovery of his village on the Rosebud. The command was pressed rapidly forward and charged it, again pouring volley after volley into the lodges and killing men, women, and children alike; but, this time, the troops were quickly met by hordes of defenders from the bands of Sitting Bull and Crazy Horse.



BATTLE OF THE ROSEBUD.

At the command of their chieftain, the warriors sprang to arms, ran out for their war-ponies, mounted, and swept in front of the troops with such fury and celerity that Crook's command retreated more swiftly than it had approached. While the warriors thus put the troops to rout, the squaws and children struck the lodges and began their flight westward.

The casualties in Crook's command were nine killed and twenty wounded. Of the Sioux, eleven warriors and thirteen

women and children were killed, and twenty-one warriors and twenty-six women and children were wounded.

By this defeat, General Crook became considerably bewildered, and, dragging his wounded on travois, he continued on his back trail some eighty miles to Goose creek, where he remained for more than a month—out of the campaign.

The Sioux cavalcade moved westward, and pitched their lodges in the valley of the Little Big Horn. The fighting force of the entire village, under Sitting Bull and Crazy Horse, numbered "nine hundred and fifty-six warriors." The total population of the village reached two thousand five hundred souls, including men, women, and children. These bands had, among them, about five hundred rifles.

On the 25th of June, these Indians were again attacked by the United States troops. This time by the Seventh Cavalry, having with them the men of the pack-train and a few scouts, numbering in all six hundred and forty-seven strong, under command of General Custer.

The result of this battle was sad—sad in the extreme; not only by reason of the annihilation of General Custer and two hundred and sixty-two of his troopers by the Sioux, but more sad by the lamentable conduct of Major Reno, a subordinate officer, who, with seven troops of the regiment, the Indian allies, the pack-train with all the reserve ammunition, numbering three hundred and eighty-five men, *most cowardly deserted his superior, and left him and his immediate command to the mercy of his savage foe.*

These Indians fought gallantly for the lives of their families and for their own homes, and they were on their own lands according to treaty stipulations; yet this does not excuse Reno for deserting his superior, whether or not Custer was invading the home of the Indians, he was sent by the United States government to do what he regarded as an order requiring his loyalty and full obedience, and met his Waterloo through the disloyalty of Reno according to the evidence given to the author

by the most influential Sioux who participated in that battle; nor have I patience with Reno.

"The troops that we killed," said Crazy Horse, "attacked the



CRAZY HORSE—HEAD WAR-CHIEF IN THE BATTLE OF THE LITTLE BIG HORN, 1876.

lower end of our village almost simultaneously with an attack on the upper end by a larger force. These troops, on the upper end, as soon as they opened fire into our lodges, turned and fled



across the river and up the hill like a herd of stampeded buffalo. They ran about three miles into the bluffs, southeasterly from our camp, and there entrenched themselves and stayed there. I saw then, that we could defend our camp against the troops at the lower end, and took my whole force down there and surrounded them, and did not let up until every man was dead.

"These troops shot the most of their own horses themselves, and used their bodies for protection. My warriors encircled their position, making dash after dash, drawing their fire until all of their ammunition was gone; then it was easy to close in and kill them all. When the soldiers were all down, General Custer shot himself. That is why my warriors did not touch him. The fight lasted more than three hours. The troops killed thirty-two of our warriors, and wounded forty-eight more."

From this camp, Sitting Bull removed his people into the Milk river county, and finally crossed the boundary line, taking up his abode on British soil. Crazy Horse with his band removed to the head of Little Powder river, and there remained, undisturbed by the troops, for more than eight months. Removing again in the month of March, 1877, he pitched his camp on the Black Thunder tributary of the Cheyenne river, where the author later negotiated his surrender.

Leaving Fort Robinson on the 23d of April, 1877, I set out in a northwesterly direction in quest of the Crazy Horse village. After reconnoitering for four days I sighted his large encampment of smoke-begrimed lodges, situated in the picturesque little valley of Black Thunder creek, in Wyoming Territory, about one hundred and twenty-five miles remote from Fort Robinson, Nebraska.

Proceeding to the village, Crazy Horse received me with respect and good will. He invited me into his lodge and awaited my own explanation in reference to my mission. His pipe of peace was filled and lighted, and together we smoked in the custom of the Sioux. His squaws prepared a meal from their

choicest buffalo meat and laid it before me—on a beautifully beaded deer-skin which served as a napkin.

My repast finished, I interested the chief in my treaty propositions until after midnight, when we retired, myself in the lodge with him and his family. The next day our arguments were resumed and continued until late in the afternoon, when all of the head men of his band were called to the council-lodge, the subject matter under discussion was explained to



SCENE IN THE CAMP OF CRAZY HORSE—NEGOTIATING HIS SURRENDER

them, and each expressed his view, whereupon Crazy Horse, in his closing speech, agreed to surrender.

This great Sioux Chief, styled by General Crook as "Lord of the Plains," had never been to an agency, but he had a number of relatives and friends who had been living for some years under government control, and who were parties to the existing treaties, notable among them were Red Cloud, his nephew, Spotted Tail and Swift Bear all influential chiefs,

with whom he frequently came in contact when they came out from the agencies on hunting expeditions, and he was, therefore, well informed upon all questions pertaining to the government discipline and agency-life—which he abhorred.

In his pathetic speech to me, on the evening of the 27th of April, 1877, with his under chiefs and head warriors in council assembled, notations of which I made at the time, he said:

“I love my people. I desire to protect them. I am afraid, if we go to the agency, after the authorities have taken all of our ponies and our guns from us they will starve us. In the treaty good promises were made. We thought well of it, but the government has not kept its promises. The government is responsible for the suffering condition of our people at the agencies. If supplies are sent to the agencies for our people, and the agents sell them to the miners infesting our country, and tell our people that theirs has not come yet, it leaves the starving Indians just as destitute as they would be if none had been sent.

“Our friends and relatives down at the agencies have told us that they don’t get enough, and that the agents say ‘that is all’ they have. They are half starved. If we go down there, the supplies would have to be divided again. We would not have enough, and our friends would have still less. It may be true that the goods are sent, but it is also true that my relatives at the agencies have not received but a very small portion of what belongs to them. The government commissioners, in their treaty with my people, also promised us protection from invasion by the white people upon our hunting grounds which have not been sold; but instead of sending troops to protect us, the army has come to our own country and has massacred us in our own homes—and in our beds. The government has simply cheated the Indians out of their lands, because it does not give them the goods which have been bought with their own money, in payment for the lands; and, when our people have refused to sell certain portions of their lands, the government sends the army to our homes to



kill us, and take the lands anyhow. The army officers say the Indians are bad because we defend our homes. If an Indian was as bad as the army officers are, he would be put to death by his own people. Such an Indian would not be considered fit to live. Our people have always done as we agreed, that you know, and the government has not done as it agreed, that you know too. The Sioux have been driven from their possessions since the white man came into their country. Now, because we desire to keep this little tract of land for our own home as we have no other place to go the government has sent its army to kill us and take that. We do not hunt the troops, and never have, they have always hunted us on our own ground. They tell us they want to civilize us. They lie; they want to kill us, and they sneak upon us when we are asleep to do it. I only wish we had the power to civilize them. We would certainly do so; but we would do it fairly, we would not kill their women and children in their own country and in their beds. And if we gave them a home to live in and told them as long as they stayed there they would be safe, they would be safe there. We would not go there the next day and kill them all, as they do with us.

"You have rightly said, it is only a question of a little while until we shall be compelled to submit to the superior power or all be killed; but, for my own part, I should rather die fighting—like a man—for what belongs to us. As to my desires, and I speak for my people, they are to live on the plains and in the mountains, and by the chase, as did our ancestors before us. I have fought only in defense of our own home, defending the lives of our women and little children, and that on the ground which belongs to us; but I can clearly see the truth of your statement, that sooner or later we will be compelled to either place ourselves at the mercy of superior power, however unjust, or have all our women and children slain in their beds. I love my women and children, and for their safety—and that alone—only hoping that they shall not be starved to death, I shall go with you and surrender. But I

want you to stay with me until we can reach the agency, *to protect us from attack by a thousand Devils before we have a chance to surrender.*" The last words of his speech were poured forth in shrieks with most terrific force.

The result was that I did remain with the chief and his band, as requested, until they reached the agency. The next day a start was made. After a slow journey, lasting eight days, the long line of travois was dragged to Red Cloud agency, situated on White river one mile below Fort Robinson, Nebraska, where this chief placed his people, numbering eight hundred and ninety-eight souls, at the mercy of the government, which was conducted at that place at that particular time by Charles P. Jordan, a cousin of General Geo. A. Custer, on the 6th day of May, 1877.

From that time until this day, the author has been aggrieved at the fact that the promises made himself, for and in behalf of the United States, and in the best of faith, were largely disregarded after the surrender of this more than ordinarily intelligent chief, who, with his people, met a very inhumane and cruel fate soon afterward.

In the month of August, following, the band of Crazy Horse was taken away from him, even his own women and children, and sent to Spotted Tail Agency and distributed among other bands. This action so aggrieved the chieftain that, contrary to orders, he set about in an effort to collect them again. His movements were noted by Captain J. M. Lee, acting Indian agent at Spotted Tail, and, on September 4th, 1877, Crazy Horse was arrested. The devoted chief was then told by the authorities that his presence was desired at Fort Robinson, in a council to be held there, with a view of correctly understanding his wishes for the future. To this proposition, the prisoner stated he would be pleased to go there and meet the authorities if they would listen with reason to him in behalf of justice to his people.

The next day, September 5th, Captain Lee, accompanied by Scout Bordeaux and Chief Swift Bear, took Crazy Horse in

an ambulance and drove from Spotted Tail, up White river thirty-five miles distant, to Fort Robinson. On arrival, instead of taking the chief to a council, with the authorities, he was driven direct to the guardhouse, where he was met by a large party of soldiers with Captain Kennington, officer of the day, who dextrously pushed him in.

Looking about for a moment, and seeing the grated cell-door opened to receive him, he realized that he was the victim of treachery, and, turning to the captain, began to denounce the procedure, at the same time shaking his fist almost under the captain's nose with the fury of a lion at bay. Little-Big-Man, a Sioux, fearing the chief, in his rage, might strike the bleaching face of the captain, stepped up behind the prisoner and grabbed him in his arms, when a soldier sentinel dextrously thrust a bayonet through the defenseless chief just below the heart.

From this wound, the life—as well as the grief and devotion—of Chief Crazy Horse ended five hours later.

His body was given to his people, whom he had loved and defended in life, and they placed it in a tree near the agency, and closely guarded it for a time. Then, "to prevent it being taken away by the post surgeon," it was carried away and secretly hidden in the bluffs of White River.



## CHAPTER XXXVIII.



ATE in the fall of 1876, General Crook organized his so-called "Powder River Expedition," against the Cheyenne tribe of the Sioux Nation, who resided in the Big Horn Mountains, near the head of Powder river and within the region known as the "Hole-in-the-Wall."

This expedition consisted of a force fourteen hundred strong; fourteen troops of cavalry and four companies of infantry, from Fort Robinson, under command of Colonel R. S. MacKenzie, together with eleven companies of infantry from Fort Fetterman, under command of Colonel Richard I. Dodge.

On the 2d day of November, MacKenzie moved his command out of Fort Robinson and proceeded to Fort Fetterman, where he was joined by the command under Colonel Dodge. Thence the whole formidable force marched in a body northward to a point near Pumpkin Buttes; thence turning westward, and reconnoitered along the mountain range, penetrating the secluded winter camp grounds of the Indians.

On the morning of November 24th, after two days' tedious search, the camp of Chiefs Dull Knife and Standing Elk, numbering one hundred and ninety-three lodges, was discovered, by advance scouts, and the commands were marched forward

until late in the night before a halt was made within striking distance of the Sioux village.

Silently the commands wound their way up a dark rock-ribbed canyon, only about sixty feet wide, with irregular walls reaching a thousand feet above, the snow six inches deep at their feet, intensely cold, not permitted to build a fire, all must remain silent. In the distance, up the canyon, could be heard the continuous thump of the tom-tom, indicating the happiness at the home of the unsuspecting Sioux, until long after midnight.

After day-light, on the 25th, at the sign of their leader the



DODGE AND MACKENZIE—COLONELS U. S. A.

troops mounted and silently moved forward to the attack. Winding their way up the narrow gorge beneath overhanging cliffs and precipitous rocks a thousand feet skyward; crossing and re-crossing the little creek which wound its way from side to side between the great walls of nature, following the narrow Indian trail, leading now through a dense thicket of willows which skirt the water's edge, thence across an open flat in the bend, picturesque and grand—nature's sheltered home for the natives. Innumerable shorter gorges with walls equally high and precipitous, devoid of brush, but containing little

valleys covered with the richest grasses, opened into this main canyon. These were natural corrals, and in these valleys the Indian ponies were grazing contentedly. The main gorge, for a mile in length, was occupied in all the open space by the lodges of the most peaceable and happy bands of the Sioux nation; unconscious of approaching danger, the whole village was wrapped in slumbers.

Just as the sun's rays lit up the top shelves of the canyon walls, the troops dashed upon the lower end of the long quiet camp, and opened fire into it, completely surprising the occu-



BATTLE OF THE HOLE IN THE WALL.

pants. But the warriors sprang quickly from their beds, and, seizing their arms, fought most defiantly to save their home, facing the deadly blaze from four times their own number until the women and children had all fled for their lives.

Chief Dull Knife made a most desperate stand amid the rattling volleys from the troops, but it was impossible for the Indian force to withstand the galling fire which was poured fourth by the troops who were fortified in the side-gorges: and, when surrounded by the bodies of dead warriors, and after his own son fell dead at his feet, Dull Knife whirled and



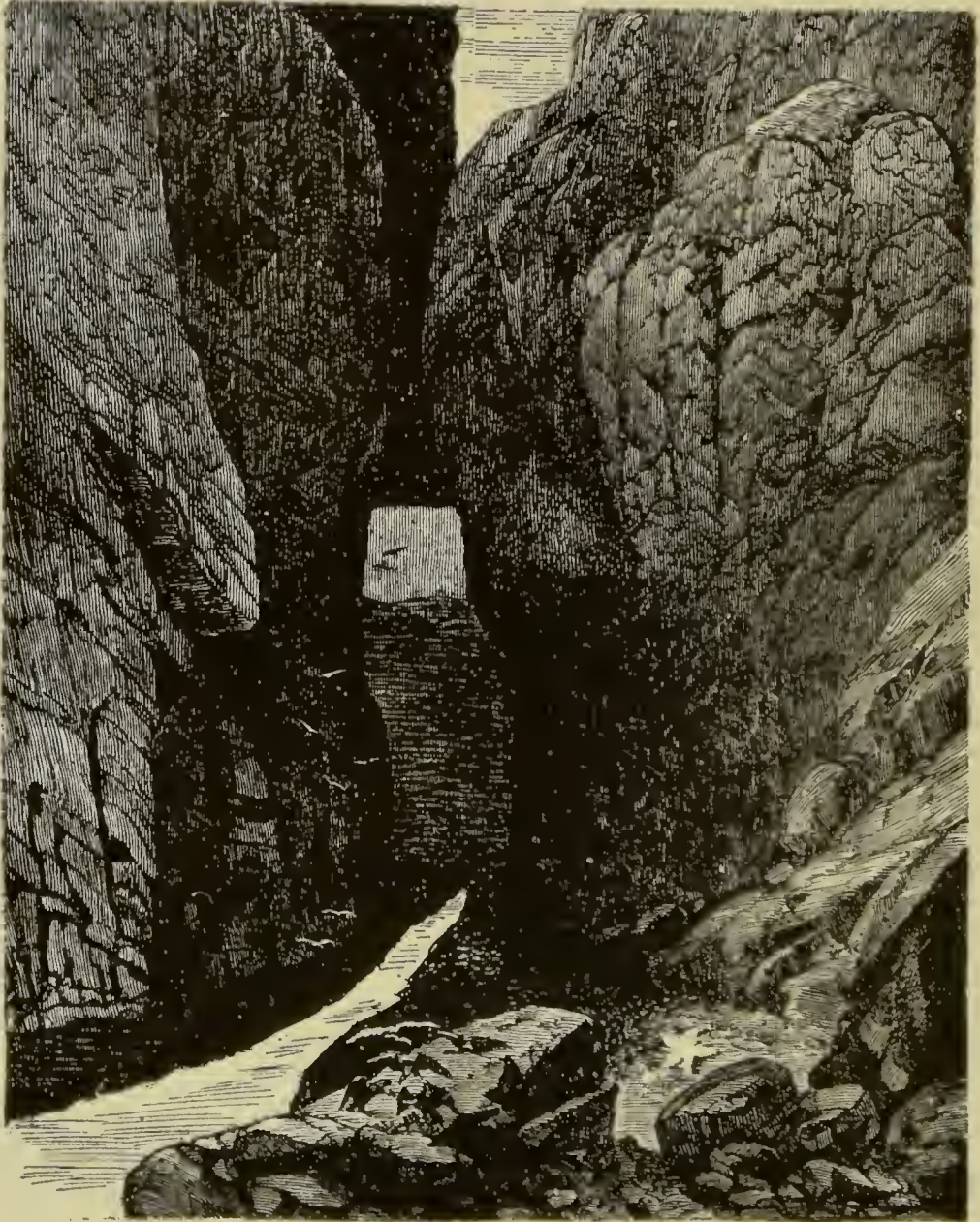
fled with the rest of his warriors, and sought refuge among the rocks, out of range of the troops.

The village thus cleared of its inhabitants, fell in possession of the troops, and was entirely destroyed. The inhabitants numbered twelve hundred souls, of which three hundred were warriors. The troops, having advantage of fortifications, lost only eight killed, and twenty-four wounded. The killed were Lieutenant McKinney and seven privates. Of the Indians, fifty-three men, women, and children were killed, some of them in their beds, and one hundred and six men, women, and children wounded, besides the loss of about five hundred ponies. The winter store of buffalo meat laid up by the Indians was estimated at eighty thousand pounds. This, and one thousand two hundred robes, a large number of saddles, cooking utensils, axes, and various tools belonging to the Indians, with all their personal property and clothing, were, with the village, one hundred and ninety-three lodges, destroyed by fire.

The Indians that escaped were utterly destitute, scarcely saving even a robe in their hurried flight. The weather was intensely cold, and the army officers opined that many of the Indians who escaped must perish.

Here was a Cheyenne-Sioux village, hidden away in a secluded place, where no white people were expected to disturb it. The location was far from any traveled road, and in the recluse of the mountains. Every indication pointed to the fact that the inmates had not recently been on the war-path, but that they had been diligently engaged at laying up a winter supply of food, and preparing for market the hides of the buffalo they had slain. They had a right to be there; by treaty, the government had guaranteed to them that right, as well as making them a pledge that each individual should "be protected in his rights of property, person, and life."

The covenants of this agreement were known to all military officers at the posts within the Sioux country, and it was known to both General Crook and General MacKenzie. Thus the military officers disregard the covenants made by the gov-



A PASS IN THE HOLE IN THE WALL.



ernment with the Indians. Under the circumstances, it was a crime, it was a grave offense, to attack this village, kill its inmates, and destroy their property, and such of its public servants as participate in it should be severely dealt with, according to law. It would appear that these army officers regarded this slaughter as a meritorious achievement. General Crook wrote to General Sheridan thus: "I can not commend too highly this brilliant achievement and the gallantry of the troops."

Let us think, for a moment, as we wish to be thought of. I wonder if the white citizen of the City of Washington would approve of such a commend from high officials of the army in the case of a large band of men invading the home of some law-abiding family, and the killing and robbing of its inmates?

The sufferings of these Indians, during the four months succeeding the battle, or massacre, can but faintly be imagined. On the 21st of April, 1877, the survivors of this destitute band, at the request of the author, came to Fort Robinson and surrendered. Their story of the terrible sufferings they encountered was sad in the extreme. Many of the women and children had perished since they fled from their beds to the snow-covered mountains, naked and without food. Only a few had seized a robe in their flight; hundreds of squaws and children had no covering whatever to protect them from the wintry blasts. They were compelled to kill what ponies they had left, to eat and to wrap the green hides about the women and their infants, in an endeavor to save them; yet many of the sick and wounded ones perished.

Who, except the military officer, would not feel sympathy for a band of peaceable human beings as brave as ever trod the mountain ranges, with gallant spirit, indomitable will, who after displays of great courage in defense of their own loved ones, of fortitude under untold misery and injustice, are forced at last to yield to the inevitable?

Soon after their arrival at Red Cloud agency, these Indians were separated, and that apparently without regard or respect



to relationship. Some individuals, separated from wives, others from brothers or sisters, were taken to Spotted Tail agency, and the remainder were taken to Indian Territory, nearly six hundred miles away, with the understanding, they told the author, that they were to view that country with the right to approve or reject it as their future home.

On the 29th of May, Lieutenant Lawton started from Red



CHIEF DULL KNIFE AND HIS BAND ENROUTE TO FORT ROBINSON TO SURRENDER.

Cloud agency with nine hundred and seventy-two Indians, which had been selected from the bands of Chiefs Crazy Horse, Dull Knife, and Standing Elk, en route to Indian Territory. These Indians traveled on their journey south quietly, though mournfully, for they had left their home and friends with regret by the orders they were forced to obey. Some of them were mounted, though many of the squaws

carried their babies on their backs and led ponies that hauled the travois.

After a journey lasting seventy days, these Indians were turned over, on the 5th of August, 1877, by Lawton to the Indian agent at Fort Reno, and advised that they must there remain, regardless of the fact that they were entirely dissatisfied with the home.

Now let us consider the fact, well known to the author, that the Indian is governed by motives and impulses as all other men. He is just as much aggrieved at being taken and held, as a prisoner of war, five or six hundred miles from his own dear and loved ones as the white man could if he was carried away by force from his wife and children, and told that he would never be permitted to return to see them again. No one can suffer more from home-sickness than does the Indian when forced to leave his home and friends.

Chief Dull Knife, and the remnant of his band, became so desperately aggrieved by this kind of treatment that he, and they, were to be regarded as either lunatics or Indian outlaws, instead of peaceable Indians; after which they engaged in a bloody affray in a border settlement of Kansas in which innocent white people suffered death, captivity, and outrage, as a result of the grave mistake in the policy pursued by the government. In other words, these Indians who, before they were tampered with by the government, would not have thought of injuring their white neighbors, had been driven to such desperation by starvation, home-sickness, and exile, that they murdered innocent settlers for the purpose of obtaining food and horses during their desperate race northward to meet their friends and relatives.

They did not conceal the fact that they intended to return north, and such was their temper that on the night of September 9th, 1878, a band led by Dull Knife, containing about three hundred souls, eighty-seven of whom were warriors, left their lodges and started north. The fact was communicated to the agent about three o'clock the next morning, by

one of his Indian police. The agent immediately dispatched a messenger to Fort Reno, to notify Colonel Mizner, and requested him to send out troops and bring them back.

The Colonel had previously ordered two companies to watch this band, but the soldiers had camped about three miles from Dull Knife's camp; therefore, it was, for some reason unexplained, eight hours after the Indians started, before the troops knew of their departure. The Indians did not attack a settler, or any one else, until after they were struck by the troops. They had gone about one hundred and twenty miles before they were overtaken by the military; then several engagements took place as they passed on through Kansas.

On the 27th of September, Colonel W. H. Lewis with his command intercepted these Indians at a point about forty miles from Fort Wallace and a few miles north of the Kansas Pacific railroad, where a battle ensued. Colonel Lewis and one private was killed and seven privates were wounded. The troops killed one warrior and six women and children; wounded four warriors and eight women and children, and captured sixty-three ponies. The Indians who escaped the troops had lost what little provisions they had started with, and had but thirty ponies left.

Captain Mauck then took command of the troops, and, the next day, proceeded in pursuit. Late in the evening of the 29th, the author overtook Captain Mauck's command; and, at daylight on the 30th, proceeded in haste in advance of the troops, accompanied by a Pawnee Indian scout from the command, with a view to overtake the Indians and, if possible, negotiate their peaceable surrender. After reaching a point about eight miles in advance of the troops, the Indian trail clearly indicated that about 25 warriors of Dull Knife's band, all mounted, had left the main party and had gone eastward down the south fork of Sappa creek. I was convinced that the mounted warriors had left the main body for the purpose of making a raid on a white settlement down Sappa creek,



and immediately sent the scout back with a message to Captain Mauck, expressing my information and view of the matter, and requesting that officer to push forward on the Indian trail as fast as possible; stating also that I would proceed with all possible speed in quest of the warriors who had turned



SCENE ON THE PATH OF THE KANSAS RAIDERS.

towards the settlement, and prevent them, if possible, from committing any depredations against the settlers. This was the last I saw of the Pawnee scout, and Mauck's command

never did overtake the raiding party; but I soon overtook the warriors, who had already engaged themselves in the terrible bloody work.

On galloping down the creek on the Indian trail, I soon came to a settler's cabin, and found the dead bodies of a man and boy in the yard. Proceeding on the trail as fast as possible, I came to the second ranch, and there saw two more dead bodies of men. At the third ranch, I found three bodies of men. The next dead bodies I saw were those of a man and boy in a wagon which the raiding party had met on the road. Continuing on the trail, I soon came in sight of the warriors, who had stopped in a little grove on the creek, and were in the act of outraging two white women which they had taken captive.

Although I was well acquainted with Dull Knife, and he had a year previous professed his friendship towards me, more tenderly than to any other white man, when I approached him and his party on this occasion, he and his warriors opened fire, without effect, however, and I returned the fire, killing two of the warriors. I then called to him, telling him who I was and that I desired to talk with him. Then the chief, one hundred yards or so distant, seemed to recognize me, and saying he believed he knew me, started to my position, which was behind a tree.

When Dull Knife came up to me, he expressed regret because his party had fired at me, and still professed his great friendship for me. I then went with him to his party, where I demanded the release of the two white women, which was promptly complied with. The captives were Mrs. Laing and her fourteen-year-old daughter. Mrs. Laing's husband and son had been killed at the wagon, on the prairie. I told the woman that she and her little girl would be perfectly safe in going to some of the settlers, as the Indians present were all that were on the raid, as Dull Knife had assured me; but that I desired to remain with the Indian party until I got it out of the settlement for fear the warriors might be

tempted to commit other depredations. The poor captives were so frightened and weak, from their treatment by the warriors, that they could hardly walk when they started away.

I then helped the Indian party hide away the bodies of the two Indians which I had shot, and tried to counsel them to go with me and surrender to Captain Mauck, somewhere far to the rear. This they emphatically refused to do. They said



DULL KNIFE DELIVERING UP THE CAPTIVE WOMEN.

they would obey my counsel in not killing any more settlers, but they were determined to either reach their friends and relatives up north or die.

They had with them thirty-two head of horses, which they had stolen from the settlers, and they insisted that they had to steal them to use in carrying their sick and wounded women and children, because the troops had stolen over sixty of



theirs, which were needed. Traveling westward, this party reached the main party the next morning, October 1st. These Indians were found to be entirely destitute of food, and carrying their sick and wounded in robes on foot. Immediately after the arrival of the raiding party, they killed one of the horses stolen from the settlers for food. It was a large, fat black mare, which was so wild that she could not be used to carry the sick.

On October 2nd, I left the Indians, and rode north to the Union Pacific railroad, where I arrived on the 3rd, and wired General Crook, at Omaha, where the Indians were, and that they would cross the Union Pacific road in the vicinity of Ogallala, within forty-eight hours. Crook ordered Major Thornburg to load his troops at Julesburg, and proceed at once by rail to Ogallala, to intercept the runaways. This was done; but the Indians passed within three miles of the troops without being seen; then troops were sent from Fort Robinson to intercept them, but the Indians dodged them all, and reached their friends, wives, brothers, and sisters, at Spotted Tail agency and vicinity, and stopped. Here Dull Knife and his whole band surrendered, on October 22nd, to Captain J. B. Johnson. The whole party of Indians were taken to Fort Robinson and placed in the guard house on October 24th, 1878.

The governor of Kansas demanded their return to that State to the end that such of them as committed the murders and other atrocities might be punished. This was finally agreed to by the war and interior departments. Of course Dull Knife and twenty-one of his warriors were guilty of the crimes charged, but there was no justice in punishing other men, women and children for these crimes. The Indians were advised that they would all be taken back south. To this they answered that they would prefer death where they were rather than be taken to that country. They had become very desperate, during their imprisonment, on account of severe treatment. For five days they were deprived of proper clothing

and food, as well as suffering in the intense cold of mid-winter without fuel, and even without water. This state of affairs was not only explained by the men, women and children to the author, but actually observed by him, as clearly as could be seen the flag of our country floating over the fort. At the same time three-fourths of the prisoners were less guilty of any crimes than some of the warmly clad soldiers who paced to and fro, with their arms ready for service.

However strange to relate, on the evening of the 9th of January, 1879, the windows of the guard house were left unbarred, and for some reason the troops did not retire. About ten o'clock at night on a signal given by Dull Knife, every Indian, man, woman, and child, leaped through the windows of the prison, and started across the grounds of the barracks out toward the snow covered prairie. The main guard, and a hundred and sixty cavalry men were quickly in pursuit. The sharp crack of their carbines were heard as they pursued the fleeing Indians, who ran for the bluffs about three miles distant from the fort. The women and children suffered the worst, as they could not run as fast as the warriors. More than forty of the band were killed before the bluffs were reached. The pursuit of the Sioux was kept up by the troops, first by one battalion and then another, until the 22nd of the month.

On the 16th of January, Captain Wessels left Fort Robinson with four troops of fresh cavalry. By this time the ranks of the Indians were greatly reduced. He took six days' rations. On the 22nd he attacked the remnant of the band, then intrenched in the mouth of a ravine, about twenty miles north of Bluff station (stage station) and about fifty miles from Fort Robinson. His troops encircled the Indians, leaving no possible avenue of escape. The troops advanced and opened a deadly fire on all sides, and with terrible effect. The Indians rushed with desperation toward the troops with their hunting knives in hand; but before they had advanced many steps a volley was discharged by the troops, and all was over.

The bodies of twenty-four Indians were found in the ravine, including seventeen men, five squaws, and two babies; nine remained, of whom one man and five squaws were wounded, and three squaws unhurt.

At one place, thirty-two men, women, and children were buried in one trench. The victims of the late battle were placed in army wagons and hauled to Fort Robinson. Here, the soldiers dug out twenty-six frozen bodies. They fell on the ground like so many frozen hogs. These bodies were pierced by from three to ten bullets each. They were stacked up in a pile like cord-wood, the scanty clothing of the women being thrown over their heads. They were a ghastly pile of America's poor despised children. Their heads had been scalped, and every indignity heaped upon them that more than Indian brutality can invent. The officers account for so many shots being fired into the bodies by saying that "when-ever the wind stirred a blanket, the soldier fired again to make sure the Indian was dead." They deny that the soldiers scalped the dead, but it is known by the author that no other savages were there.



## CHAPTER XXXIX.



ON THE 29th day of September, 1879, Agent N. C. Meeker and all of his male employes were killed by the Indians at White River agency, Colorado. On the same day, fifteen miles away, Chief Jack's band of warriors met in battle Major Thornburgh and command, then on the way to the agency, in obedience to a call on the department by Agent Meeker for

troops.

I blush to say aught about the causes which incited the Indians to this, when I reflect upon their unjust treatment by the government as well as by individuals. It was the same old story of the white ranchmen and pleasure seekers encroaching upon the hunting grounds within the reservation, set apart by the government by solemn treaty stipulations to be and remain the home of the Indians forever.

Agent Meeker proved his limited ability to deal fairly and humanely with the natives, whom he called his children, and he wound up like the father who is killed by his son in retaliation for unjust and cruel treatment.

Controversies between the agent and the Indians arose out of just and reasonable requests and pleadings of the latter for sufficient rations and the protection due them, which were refused by the agent; and, finally, Agent Meeker was slapped

in the face by Chief Johnson, and he felt somewhat injured. Then, on the 10th of September, 1879, the agent telegraphed to the department, saying: "I have been assaulted by a leading chief, Johnson, and injured badly; but was rescued by employes. Life of self, family, and employes not safe; want protection immediately."

On September 15th, the war department, at the request of the Indian office, ordered that a detail of troops be sent from the nearest military post, sufficient in number "to arrest such Indian chiefs as are insubordinate, and enforce obedience to the requirements of the agent, and afford him such protection as the exigency of the case may require; also that the ring-leaders be held as prisoners until an investigation can be had."

On the same day the Indian office informed the agent that troops were ordered, and directed that on their arrival he should cause the arrest of the ring-leaders in the late disturbance, and have them held until further orders. Meeker replied that the dispatch of the 15th was received, and would be obeyed.

The Indians immediately protested against the invasion of their country by the troops. They considered it a challenge to battle, an act of real war; and as such they accepted it. Chief Johnson was ready and willing to be tried on the merits of justice for slapping the agent, he said, but did not want his country invaded by the troops.

On September 26th, when Major Thornburgh, with his command, was encamped on Bear river, he was met by Chief Jack and ten warriors who counseled him not to go to the agency with his whole command, as the Indians considered such action a declaration of war, and would resist him; but said Jack, "We would be glad to have you go to the agency with five of your soldiers to investigate the trouble, and we will go with you, as the agent has been very unreasonable, and we would like to explain the causes which led to the agent being slapped by Johnson to some men who would hear

us with some degree of reason and justice in his heart; and we will deliver up Chief Johnson for punishment if desired. We ask nothing but what is right, and want nothing else. We have the right by treaty agreements to resist the invasion of the troops or any one else upon our lands, and we have made up our minds to do so."

Major Thornburgh advised Chief Jack that he had been ordered to the agency to assist the agent in compelling obe-



CHIEF JACK AND WIVES.

dience and to arrest the Indians according to the agent's dictation, and that he was going to do so. With a look of despair, Chief Jack and his party rode sullenly away.

Major Thornburgh's command entered the reservation on the afternoon of September 28th. He was then twenty-five



miles from the agency. On the morning of the 29th, after crossing Milk creek, and when about to enter a canyon, fifteen miles from White River agency, Lieutenant Cherry, who had been sent forward with an advance guard to reconnoiter, was fired upon. The fact being communicated to Major Thornburgh, he withdrew his troops, and placed them in line of battle. The warriors of Jack's band, about one hundred in number, soon delivered a volley, and the work of carnage began.



CHIEF JACK ORDERING THE TROOPS OFF THE RESERVATION—BATTLE OF MILK CREEK ENSUED—DEFEAT OF THE TROOPS.

In this battle the army lost Major Thornburgh and eleven men killed, and forty-three wounded, besides having almost all of the cavalry horses killed. Chief Jack lost twenty-three warriors killed and twenty-two wounded.

Miss Josephine Meeker, after her rescue from her life of

captivity among the Indians, lasting twenty-two days, speaking of the attack by the Indians on the employes at the agency on the same afternoon that the battle with Thornburgh took place, said: "The Indians at the agency first heard of the advance of the troops when Major Thornburgh's command was sixty miles away. The fact was communicated by an Indian runner, who came in under great excitement. The next day the Indians held a council, and called on father, and requested him to write Major Thornburgh, and ask him to send in five officers to compromise and keep the soldiers off the reservation. Just before Eskridge left (on the afternoon of September 29th), a runner was seen rushing up to the tent of Douglas with what I since learned was news of the soldiers and Indians fighting. Half an hour later, twenty armed Indians came from the camp of Douglas, and began firing. I was in the kitchen with my mother washing dishes. I looked out of the window and saw the Indians shooting at the boys who were working on the new building."

The man, Eskridge, spoken of by Miss Meeker, had been sent by Agent Meeker, at about 1:30 P. M., with a message to Major Thornburgh, which reads thus: "White River Agency, Sept. 29th, 1879—1 P. M. Maj. Thornburgh: I will come with Chief Douglas and another chief and meet you tomorrow. Everything is quiet here and Douglas is flying the United States flag. We have been on guard three nights and will be tonight; not that we expect trouble, but because there might be. Did you have any trouble coming through the canyon?"

N. C. MEEKER, U. S. Indian Agent."

During the afternoon, Agent Meeker and all of his male employes, eight in number, were killed; the agency buildings were fired, and the women and children were seized by the Indians and carried away captives.

The last message of Agent Meeker, referred to, was never delivered to Maj. Thornburgh, but was found twelve days later by some one in General Merritt's regiment, in a pocket

of the clothes on the dead body of Eskridge who had been killed by the Indians within two miles of the agency, and perhaps at about the same time the agency was attacked, and while the battle with Thornburgh was in progress fifteen miles away.

On the 11th of October, General Merritt, with his regiment, with other large forces of troops, reached the charred ruins of White River agency. It was then that the fate of the eight employes and the Indian agent was first discovered and known. Several of the bodies, including that of Agent Meeker, had been badly eaten by wolves, during the previous twelve days. These bodies or the remains thereof, were then buried by the troops who went into camp near by; but there was not the slightest trace of the women and children, who were known to have been there. The missing ones were Mrs. Meeker, Miss Josephine Meeker, Mrs. Price and her two children. These had been carried away by the Indians.

The author proceeded at once to White River agency, and from there set out immediately alone, on the morning of October 16th, on the trail of the departed Indians; with a view of recovering, if possible, the captive women and children.

After tracing the Indians in a zigzag course, southward, over a veritable desert and through canyons almost impassible, between White and Grand rivers, I finally found the Indians, on the night of the 19th, far in the interior of their reservation. On approaching their camp during the night time, I saw a white girl in the lodge of Chief Persune. I did not go into this lodge, but saw the girl by the light of the fire in the lodge. I was at the time walking with Chief Douglas toward the latter's lodge, and did not advise Douglas that I had noticed Miss Meeker at that time. I made the object of my visit known to Douglas, and later to the other chiefs, all of whom denied having any white women in their camp. On going to Persune's lodge, a little later, he told me to search his lodge and the whole camp if I desired, as there



was no white woman in the camp. Nevertheless, I knew I was not mistaken in that at least one white girl had been in his lodge; and the hustle and excitement among the Indians clearly demonstrated the fact that the women had been quickly taken away in the dark and hidden.

In short, finding myself unable to negotiate with the Indians, or to force them alone, to deliver up their captives, I decided to leave the camp and call on the military to effect the release of the women. I was aware that General Adams, a former agent of the Indians, was due, at that time, at Los Pinos agency, where he was to proceed to counsel the head chief, Ouray, whose headquarters was on Los Pinos creek, to exert, his influence upon his under chiefs to effect the release of the captive women. Therefore, I started, at break of day for Los Pinos agency, which was nearer than to return to Merritt's command, on White River.

I had only ridden about thirty miles when I met the commissioners and special agent, Pollock, accompanied by General Adams and a strong military escort, together with Major Sherman, Captain Kline, and Mr. Saunders, who were connected with the Los Pinos agency. This force turned immediately in the direction of the camp of Douglas and Pursune for the purpose of effecting the recovery of the women, and reached these Indians at about eleven o'clock A. M., on October 21st.

The village was completely surrounded by the troops; whereupon Chiefs Douglas, Jack, and Pursune began a parley, lasting about four hours; and, not until they were promised that they would be immediately released by the troops surrounding them, after the captives were given up, would they admit that they even knew where the women were. The commissioners finally made them the promise accordingly, and the captives were brought forth from a gorge one mile and a half distant from the camp, and delivered up to their rescuers. The captives were provided with clothing, and placed in an ambulance, and a start was immediately

made for Alamosa, Colorado, the nearest railroad point, which was, at that time, the terminus of the Rio Grande railroad, and some two hundred miles southwest of Denver.

We arrived at Alamosa on the afternoon of October 28th,



RECOVERING THE WOMEN MADE CAPTIVES AT THE WHITE RIVER MASSACRE.

1879. From there the women and children were sent, via the Rio Grande railroad, to Denver, Colorado.

The story told by Mrs. Price and substantiated by Mrs. Meeker and her daughter Josephine, sixteen years of age, rel-

ative to their treatment by the Indians during their captivity, notations of which I made at the time, is as follows:

"We hardly knew what to expect. Sometimes the Indians treated us quite pleasantly, at other times they threatened us with death. The chiefs and all of their warriors were very cruel to us in subjecting us to the brutal desires of the whole band, which they continued from the time of our capture, on the afternoon of September 29th, until the hour of our rescue. We hardly expected to see our friends, but did not entirely lose hope. We hoped and feared all the time. When we heard the approach of the troops, we were fearful that the Indians would be pressed in such close quarters that they would kill us. On the approach of the command, the Indians hurried us off in the brush, where we could not be seen or heard, and we were threatened with death if we made the least outcry.

"After Agent Meeker and all the employes at White River agency were killed, we attempted to escape into the brush, from the burning buildings. Mrs. Meeker was fired at and received a flesh wound in her hip four inches long. The Indians then called to Josephine Meeker and to myself to stop and they would not shoot us. We were then captured and held by the warriors. When the destruction of the agency was completed, in the evening, we were put on ponies, and tied on; Josephine with my oldest child tied behind her; Mrs. Meeker was tied on a pony alone, and I was allowed to have my baby with me on the pony I was tied on. The Indians traveled until midnight. When they went into camp, and when Mrs. Meeker was dismounted, she fell to the ground unable to stand, and the Indians called her old white squaw and many worse names. The next morning we were separated; Chief Douglas took charge of Mrs. Meeker; Chief Persune took Josephine Meeker, and I was kept in custody by Chief Jack. He let me have my two little girls with me."

With the return of the captives to their surviving friends, the troops returned to their quarters. White River agency



was entirely abandoned. The Indians were left unpunished, and thus ends another chapter in the history of strife, grief, destruction, and death; which, to the mind of the author, by wisdom tempered with justice, could and should have been avoided.

## CHAPTER XL.



HE last world famous counselor of the Great Sioux Nation to surrender to the United States was Sitting Bull. Many visits were made by the author to the village of this great leader, for the purpose of negotiating his surrender, before he would consent to place his people under the care and mercy of the government. But when the troops were in the field so numerous

that the buffalo were driven away; after his chiefs and warriors had fought them almost incessantly for more than ten years; with starvation threatening his whole band—numbering about seventeen hundred souls, with only about four hundred warriors left to defend the village, and when all hope of resisting the superior power was cut off, he was forced to bow to the power against him.

Although his subordinate chiefs and their warriors had never lost a battle, after participating in more conflicts than any other band of his nation on the continent, Sitting Bull finally said to the author: "I will go with you," and, with two hundred chiefs and head warriors of his determined band, he accompanied the writer to Fort Buford, where he surrendered his whole following to Major D. H. Brotherton, on the 19th day of July, 1881.

Sitting Bull was a typical Indian. He was about five feet and ten inches tall. He had high cheek bones, a broad retreating forehead, and a large nose. His long black hair hung far down his back, and in front of his shoulders. He had the dignity and grace of a natural gentleman. His eyes gleamed like black diamonds. His visage, devoid of paint, was noble and commanding. He was a natural ruler. He



WARRIORS BURNING THE PRAIRIE TO DRIVE OFF A CAMP OF TROOPS.

was a "Medicine Chief," but a far more influential *medicine chief* than any Indian I have ever known, or heard of. He was a unique power among his people. His power existed in the universal confidence which was given to his judgment. His word among them all was worth more than the united voices of the rest of the village. He spoke. They obeyed.



Sitting Bull made many speeches to the author. Some of his language will no doubt be of more than ordinary interest to the reader. In a speech to the author, just before he surrendered, he said:

"I have never taught my people to trust the whites. I have always told them the truth. That the whites are liars. I have never dealt with the whites. Why should I? The land belonged to my people. I said I never dealt with them—I mean I never surrendered my people's rights. I traded with them, but always gave them more than full value for what I got. I never asked the United States government to make me presents of cloth, or anything else. I told every trader who came to our villages that I did not want any favors from him. I proposed to give him buffalo robes, elk skins, and furs in exchange for what we wanted. I wanted to trade with him fairly and equally, giving him full value for what I got, but the traders wanted to give little for much. They told me if I did not accept what they gave me in trade they would get the government to fight me. I told them I did not want to fight. I tried hard to prevent a fight, but the government wanted every thing we had. We had to fight. I am a man. I am a Sioux—an Uncpapa of the great Sioux Nation. I see, and know. I saw when I was not yet born; when I was not in my mother's arms. It was then I began to study for my people. I studied about a good many things I was so much interested that I turned over on my side. The Great Spirit must have told me at that time that I would be the judge of all the other Indians—to decide for them in all their ways. My mother is now living in my lodge. My father is dead. I was born on the bank of the Missouri river; so I was told by my mother. Now we have nothing. The United States government has stolen all we had; and, besides that, it has murdered our women and children whenever the army could sneak upon them. The country is full of troops now. If the army can not kill us, it drives the buffalo away to starve us to death. We know

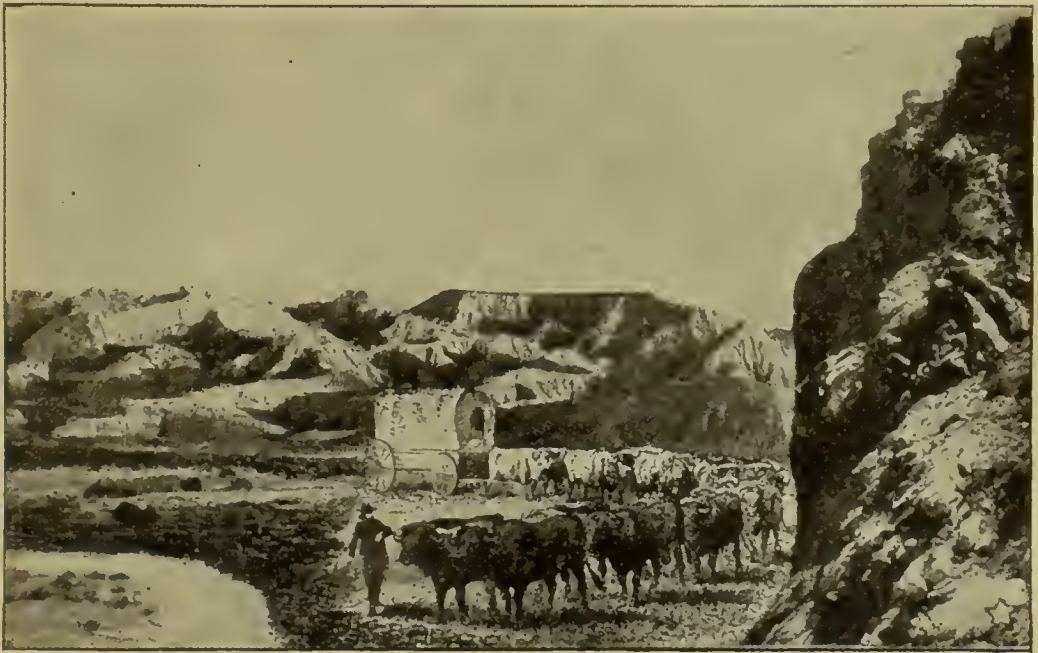
that the buffalo will not last much longer. We kill buffalo for food, bedding, clothing and lodges. The whites kill buffalo for pleasure. All they take from a dead buffalo is its head, its tail, or its horns to show they have killed one.

"Go through your country. See the thousands of dead buffalo rotting on the plains. What is this but robbery? We came north," (across the British line), "to find the few buffalo that is left, as well as to get away from the murderous troops. We do not want to fight, but we have been unable to hide from the army, and had to fight. Now they want us to give them our ponies. I bought my ponies. They are mine. They do not belong to the government. The guns are also mine. I bought them, and paid for them. Why should I give them up. If they take them from us it is robbery. As long as we had plenty of buffalo we could live. Now they are gone, almost all of them. We have nothing to eat, and no land to put our lodges on. We will have to surrender. If we are starved, our grief will be over. If I had been the ruler of the great Sioux Nation in the days of my forefathers I should have decorated the forest of the Atlantic Coast with the scalps of the Europeans as fast as they came to this continent. Now my warriors are dead. My people slain. I yield by necessity, not by choice. It is vain to resist; but if I had an army I would forever remain in the field against you. My power is at an end. I will go with you."

After the surrender of Sitting Bull and his following, they were removed by the government to the vicinity of Standing Rock agency; where, according to the promise made by the author, for and in behalf of the government, these Indians were fairly well supported for a few years. The permanent village of Sitting Bull was on Grand river, about forty miles from Standing Rock agency. His home became the rallying point for the hundreds of bands of his nation, who still looked to him for counsel.

The only excitement these wild horsemen had, to take

the place of the chase, occurred on issue days; which was every two weeks, when the government issued live beef rations. The men of the nation with their families and lodges camp near the agency, and, mounted on their ponies, appear at the corral. They sit on the fence and inspect the herd; selecting as far as they are permitted, the critter they desire. When an animal has been assigned to them, they drive it out on the plains and frighten it until it is reduced to the



HAULING BUFFALO HIDES TO THE YELLOWSTONE FOR SHIPMENT BY BOATS.

condition, as much as possible, of the wild animal. Then they pursue and kill it as in former years they did the buffalo, generally using the bow and arrow in preference to the rifle.

In the spring of 1890, the Indian rations were cut down to such a limited amount that the Sioux all over the reservation were constantly complaining to Sitting Bull about the suffering of their families for want of necessary food. Ap-



peal after appeal was made by the chiefs to the government, but all to no avail. While affairs were thus shaping themselves, the great medicine chief felt sorely distressed at heart at the suffering condition of his people. The Indians visiting his home called up the traditions, which have always existed among the tribes, of relief through the "Great Spirit." Whispers were passed from one to another, that relief would soon come through the marvelous ability of Sitting Bull, the great medicine chief. The religious teacher. Shall he not lead his people out of this distress? Years ago the "Great Spirit" had taught this great counselor to make arrows which made the warriors impervious to bullets. Why does he not now influence the "Great Spirit" to wreak vengeance upon the white people for their wrongs to the Indians?

Sitting Bull went out one day, far from his lodge, in the hope of being thus enabled to communicate with the "Great Spirit." On the second night he was seized with a strange feeling, and near morning he met the "Great Spirit," clad in a beautiful robe. His hair flowed upon his shoulders and reached almost to his feet. When Sitting Bull beheld this wonderful apparition, he fainted and lay there he knew not how long, and had a strange dream. He related his story of the trance to the author, as well as to the Indians, thus:

"The Great Spirit appeared to me with a formidable band of Sioux, who have long since been dead, and they danced, inviting me to join them. Presently I was restored to my senses, and the Great Spirit talked with me. He asked me if the Indians would not be glad to see their dead ancestors and the buffalo restored to them, and to life. I assured him that they would be deeply gratified. Then the Great Spirit told me that he once came to save the white race, but that they had persecuted him; and now he had come to save and rescue the defenseless and long-persecuted Indian race. All day the Great Spirit gave me evidence of his power and instructed me.

"He said that the white men would come to take me, but as they approached the soil would become quicksand, and the men and horses would sink. He showed me how to make medicine to put on war-shirts to turn aside the bullets of the white man. He told me the Indians had suffered long enough, and that he was now coming for their deliverance. We are to occupy the earth again, which has been taken from us. Great herds of buffalo will wander about as they did long ago, and the Indian who now sleeps in death



VISIT OF THE "GREAT SPIRIT" TO SITTING BULL.

will rise again, and forever wander over the earth. There will be no reservation; no messenger from the government to say to the Indians, come back here, stay here, starve here on this spot of ground.

"The Great Spirit said that the Indians must keep dancing; that the earth was theirs at his command, and for all this privilege, they must dance the dances which are pleasing to him. He said that all the Indians who would not

listen to his words, or refuse to join in the ceremonies which are pleasing to him, will be destroyed with the white race."

Thus Sitting Bull expatiated upon the rosy dawning of the Indian millennium, and pictured with glowing words their future freedom in the land.

As Hiawatha was the great deliverer of the Iroquois, so was Sitting Bull among the Sioux. The latter was regarded as the messenger of the "Great Spirit" sent to them as a prophet endowed with miraculous power. They believed he was sent among the people to learn their mode of life, and to



BATTLE OF THE LITTLE MISSOURI.

suffer with them the joys and sorrows, hunger and want, and to join in their songs and dances; and as such he was regarded as a divine benefactor.

His voice was at one moment deep and sonorous as a thunder-clap, and at another it was as the sweetest voice of a woman. He evinced the sagacity, cunning, perseverance and heroic courage which constitute the admiration of the Indian, and he did all in his power to make his people happy.

Hope springs eternal in the human breast; and it is easy



to believe when we wish it so. The strange vision of Sitting Bull was heard among the Indians far and wide; and they came in swarms to his home, and pitched their lodges around him. There they inaugurated the "Worship dance," which the whites called the Ghost dance, and the "Messiah craze dance." They danced all night, as they chanted a monotonous accompaniment of weird strains.

Each convert danced until he fell to the ground from sheer exhaustion. He was then dragged out of the circle, and another warrior took his place in the ceremony. During the sleep of the exhausted converts, they, of course, dreamed dreams, and it was simply natural that they dreamed of the subject so pressing upon their minds. In other words, they dreamed of seeing what they wished to see.

In this way the miraculous vision of Sitting Bull was strongly verified by the statements of many of the participants in the ceremony; who, after awaking, related their individual interviews with the "Great Spirit." The whole affair was very similar to the old-fashioned camp-meetings, as held by the whites, which some of the readers will no doubt remember as does the author.

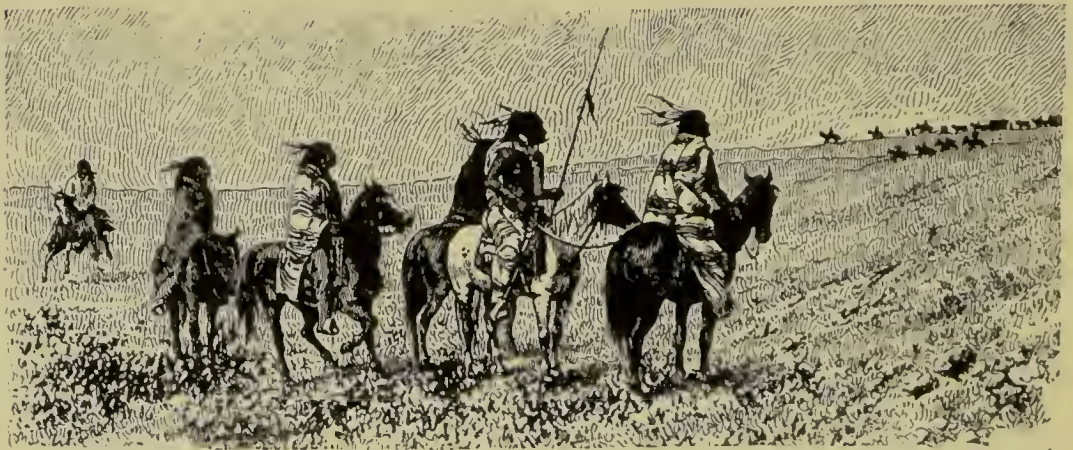
Of course many of the white converts, without dancing or otherwise exhausting themselves entirely, testified to hearing the voice of God, and told of strange things that he said. The one difference as to the right to participate in these religious ceremonies is, that the law of our land protects the white believer, while the Sioux prisoners of war were shot down as a result of their faith in virtually the same mystery.

Because Sitting Bull and his people had faith in the words which they actually believed were spoken by the "Great Spirit" (the Indian name for God), and desired to serve him as the mysterious voice had directed the great Sioux preacher, some of the whites, living adjacent to the reservation, declared that "any people who believed in such nonsense were very dangerous;" that it was a "breach of peace;" that it was "A sure sign of an Indian up-rising," and many other opinions were expressed.

On the contrary, Sitting Bull, from first to last, instructed all the participants in the ceremony *not* to molest the whites in any way, but to trust in the "Great Spirit" for relief, and calmly await his coming—in the spring—according to the words which he had spoken.

The thousands of Sioux who actually believed that the "Great Spirit" would do as he had agreed and *destroy the whole white race*, leaving the earth to them, were the most peaceable and law-abiding people that I have ever seen among any Christians of like number.

It is not known whether or not the government feared



INDIANS WATCHING THE MOVEMENTS OF TROOPS.

that those Indians would finally induce the "Great Spirit" to *really destroy the white race*, but it is well known that it *rose up against the Indians and slaughtered hundreds of the believers, men, women and children*, under the very eyes of the author, when Big Foot's band, in obedience to an order to come to the agency, at Pine Ridge, was on its way in and accompanied by the writer.

As the teachings of Christ displeased the Jews, so, also, it seems, the teachings of Sitting Bull displeased the government. His religion was regarded by some of the highest officers of the army as a breach of peace. It was said out loud,

but more often whispered, that if Sitting Bull was dead the Sioux would be more willing to starve to death without grumbling about it.

Finally, on the 12th of December, 1890, when the author was at Standing Rock agency (Fort Yates), the following telegram was received by Colonel Drumm:

"Headquarters Department of Dakota. St. Paul, Minn., Dec. 12, 1890.

To commanding officer, Fort Yates, North Dakota:

The Division Commander has directed that you make it your especial duty to secure the person of Sitting Bull. Call on the Indian agent to co-operate and render such assistance as will best promote the purpose in view. Acknowledge receipt, and if not perfectly clear, report back.

By command of General Ruger.

(Signed) M. BARBER, Assistant Adjutant General."

During the evening Colonel Drumm and Indian Agent James McLaughlin talked the matter over, and began to prepare for the arrest of Sitting Bull.

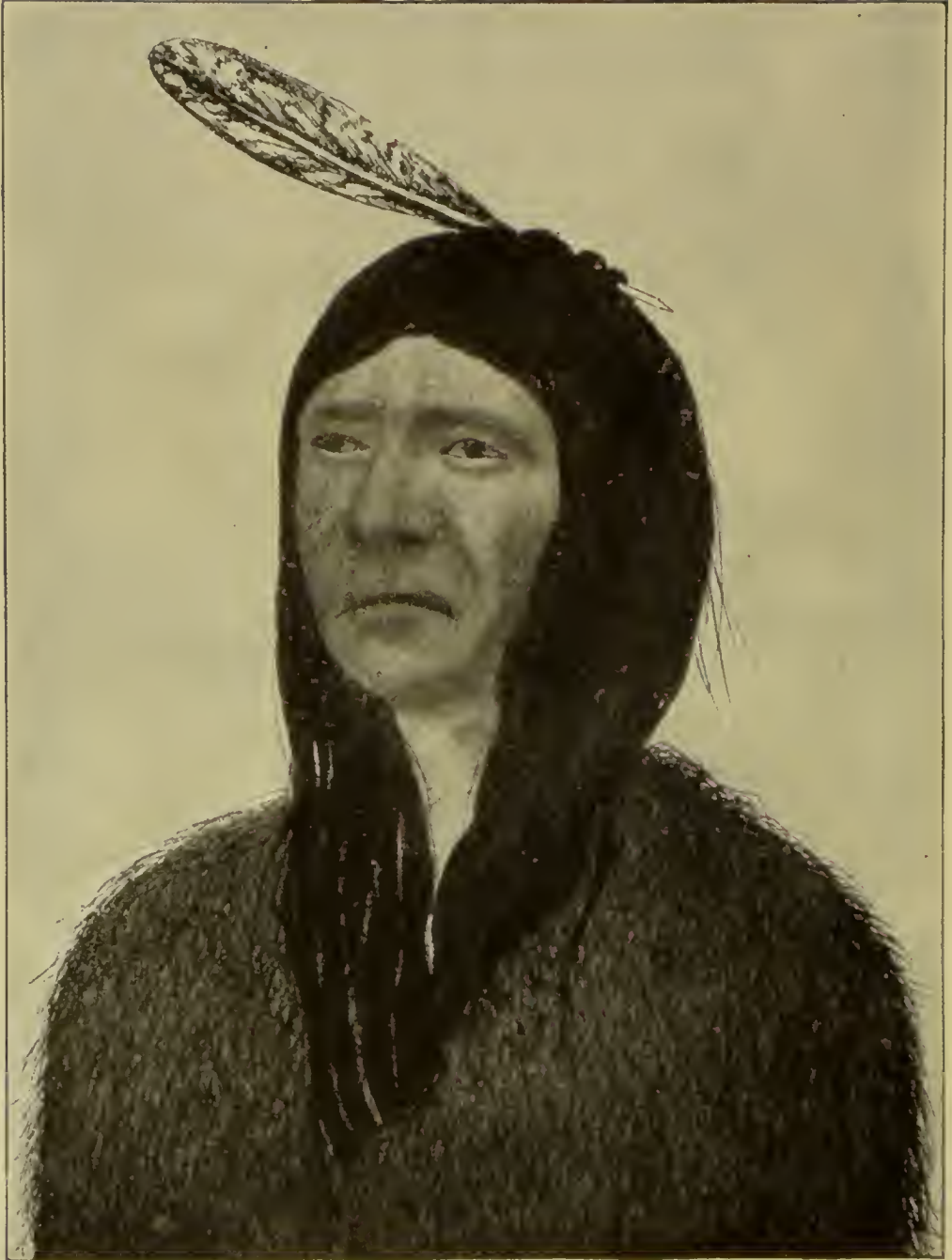
Let us not forget that Sitting Bull, on the 9th of December, only three days previous, told the author that Agent McLaughlin was a bitter enemy to him, "Just because I don't kneel down to him every time I see him, he has threatened to have me killed, to starve me and my people to death, and I don't know how many more threats," said Sitting Bull.

On the morning of December 15th, before daylight, twenty Indian police, from Standing Rock agency, came out to the home of Sitting Bull and arrested him, "by order of McLaughlin." Bull Head, the lieutenant in charge of the squad, stated that "the agent told" him "that he would rather have Sitting Bull brought in dead than alive."

The result was that Bull Head shot his prisoner just below the heart, killing him almost instantly. Several of Big Foot's band, who were camped near by, on the Grand River, opened fire on the police and killed four of them.

As soon as this news reached the army officers, the troops





CHIEF BIG FOOT.

were sent after Big Foot and band, the Indians having retreated southward to the interior of their reservation. Several battalions of troops hunted around on the reservation for the Indians, but failed to find them. The warriors who fired on the police were to be punished, and orders were sent out to all Indians to report at the agency.

On the 25th of December, Big Foot's band of about three



A GATLING GUN FIRING ON BIG FOOT'S CAMP.

hundred souls, only sixty-four of which were warriors, was found by the author, and the chief advised that he was on his way to Pine Ridge agency, that he was glad to be permitted to come to the agency to get something to eat as his people were almost starved.

On the 27th, a government scout, "Little Bat," came out

from Pine Ridge, and, by my request, the scout went back to the agency with information to the effect that Big Foot and band were coming to the agency as fast as possible; that the Indians were in a starving condition, and as anxious to be permitted to come in and be fed as the army was anxious to have them come.

These Indians, accompanied by myself, encamped, on the night of December 28th, on Wounded Knee creek, fourteen miles from Pine Ridge. At daylight the next morning, they found themselves surrounded by troops. Big Foot, himself,



SCENE OF THE DEAD AFTER THE BATTLE OF WOUNDED KNEE CREEK

was sick with pneumonia. He had in his party three men who had become insane over the continuous religious meditations, as the white people some times do over religious teachings. These three Indians were, of course, dangerous as any lunatic.

General Forsythe ordered the Indians to deliver up their arms, at the same time sending a party of soldiers in the lodges to get them. I had informed the general as to the danger of the soldiers coming in contact with the three lunatics, but he only laughed at such an idea, saying that he had placed his gatling guns and troops in such a position, that if any



resistance was made he could soon wipe out the whole camp. This was very true, but it was neither just or wise to kill three hundred Indians just because three of them were crazy.

I got hold of one of the lunatics and was taking care of him when I saw Captain Wallace walking to another one of them, at the same time demanding his gun. The Indian had no gun, but he had a tomahawk. I let loose of the crazy I had, and ran to get hold of the one who Wallace was approaching, but just as I made a grab for him he split open the head of the Captain. Following this act, the troops opened fire, and the gatling guns were fired into the Indian camp, killing both Indians and soldiers who had been sent in after the arms, as long as an Indian was seen to kick.

Parties who gathered up the dead reported two hundred and fourteen Indians killed and twenty-seven wounded. A few of the young women and children escaped, but the men were all killed, it was said. Accordingly, 64 from 241 leaves no less than one hundred and seventy-seven women and children killed and wounded. The army lost twenty-four killed, and thirty-four wounded.

This the army officers called the "Sioux uprising of 1890." Why not say the army rose up against the Sioux?

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